

**A declarati**

Syn. 8. 54. 91

**on of the masse / the fruyte  
therof the cause & the mea-**

**ne, wherfore and howe it oughte  
to be maynteyned.**

**¶ Newly perused and augmented  
by the fyrst author therof.**

**Maister Anthony Mares  
cort at Geneue.**

**Iohan. vi.**

**¶ I am the bread of lyfe, who so cometh  
to me shall have no hunger. And  
who that beleueth in me  
shall neuer haue  
thurst.**

**¶ Translated newly out of frenche  
into Englyshe. Anno  
MD. D. XLIII.**

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Cephas Geranius to  
the reader.

10-22-2002  
**A**fter that I had considered the greate  
and horryble blasphemie presently com  
mytted agaynst the holy institution of  
the supper of Iesus Christ. In the stead  
wherof to vs is proposed a thing þ is feined and  
fond to the great dishonour of Iesus christ & of  
hys church, we haue obteyned thys present bo-  
ke of the authoz for to declare the ignorance  
and simplicity of many, and to put awaye the  
abuse and presumptuous assercion of other. But  
for as moch as the sayd treaty is submitted to  
to the iugemēt of all persones, among whome  
is great varpaunce in not gpyng sentence at  
a blushe, as wyllyng to esteeme of the tytle of a  
porcion of the hole or totage of the boke. But  
first to reade it all through vnderstand, and ex-  
amin it, and that by the holy scripture, by the  
whych all thyng ought to be ruled esteemed and  
weyed. and than to iudge. Or elles as sayth the  
Jurisconsulte in the treaty de legibus. It is a  
thyng inciuyle whout to haue seen all the law,  
to iuge or answer to a parte therof. Also saynt  
Hylary in the boke of the Trinite despyred that  
it shulde not be condempned before that they had  
red that which he had wrytē, & also not to haue  
regard to the fautors of the errour whych are  
here couingnyte. For as sayth the Can. susce-  
pt. iii. q. v. The foes and aduerse parties ought  
not to be iuges, by meane wherof iuge youz sel-  
fe iust iugemēt, & as betoze God, esteemyng that  
the same is verite, after the which we shalbe all  
iuged by Iesus Christ to the hygh & last estate.

Finis.



The preface of the  
author



**W**e haue the wordes  
of the prophetes stedfastly, in  
the scripture the whiche ye  
ought to regarde as to þe cādel  
shynge in a darke place, vnto  
the tyme that the daye begyns  
to gyue lyght, and that the day  
shalle aryse in your hertes. And fyist vnderstand  
thys that the holy scripture is not known by *ii. Pe. i.*  
our owne expositiō. For prophete was not gy  
uen in one tyme by the wyll of mā. But the hos  
ly mē of God, inspired of the holy Goost haue  
spoken it. And therfore (as saynt Payll sayth) *ii. Ti. iii.*  
all scripture dyuinely inspired is hōuefull to  
be taught, for to reprove, to correct, & be shewed  
in iustice, bycause that the mā of God be entirly  
instructed to all good workes, by the whych so  
many euident passages vnto vs is appertly shew  
wed that the rule of our fayth is the onely and  
holy word of God. After the whiche onely we  
ought all to beleue & kepe in all that concerneth  
God and our saluation. Wherunto by greate  
fidelite exhorteeth vs the holy Apostle of Iesu *Philp. iii*  
Christ sayeng in thys maner. Proceede we in o  
ne selfe rule wherunto we be comen, bycause  
that we may be all one. Now it is certayn that  
in folowynge the oppynions & fantasyes of men  
(the whych among, are so moche dyfferent va  
ryable, and cōtrary eche vnto other) that neuer  
we maye be of one accorde, but it is behouefull  
for vs to take one soole scripture for our clerky  
and byghthnes, for our dyrection and ledynge.

*3. ii.*

*The*

*29. 561*

**The** which alone to be our perfite & entier rule,  
 whych can not noz ought to be any other than  
 the onely word of god, for as moch as therein is  
 psal. c. xvi. conteyned the diuine thynges. Every man is a  
 Roma. iiii. lyer, and the onely god is veritable. Wherfore  
 Gala. vi. ryght well cōcludeth the sayd holy apostle that  
 whosoever foloweth this rule peas shalte ouer  
 the & mercy.ouer the saith he, & not ouer the os  
 ther, for there is but one soole way of saluatiō.  
**Math** It is thā ryght euidēt that the holy scripture is  
 the onely stone & soole foundatton of our sayth  
 by such wyse that we ought not for to beleue,  
 noz hold any thing whatsoever it be, touchyng  
 the dyuine thynges, but as it is cōteyned in the  
 holy scripture, wout to chaūge any thing, ad-  
 dyng oz mynishing, oz otherwise it shuld be no-  
 moze sayth, but folyshe opiniō, ymaginatiō, dres-  
 me, error, dyscept, & fauery. Therfore it is not  
 behouersoll for any creature to vndertake for to  
 adde, inuent, chaūge, oz dymynish the whatsoever  
 thing of the sayd holy & immaculate word, but  
 in all and ouerall it ought to be taken & leste in  
 the ryght purety & clere symplycite wout plac-  
 kyng (as thy fantasie is) to other sens than the  
 holy spirit hath reueled it, and that byō payne  
 of eternall maledyction, pea and yf it were an  
 angell of heauen. And here against must not be  
 Gala. i. alleged tyme noz custome to the cōtrary, howe  
 Appoc. long soeuer they be, oz may be, for as moch as  
 the Lorde god innuable, wherby the ryght dy-  
 uine cā neuer be abrogated, neyther by long oz  
 antiquite of tyme noz moued oz chaūged by tra-  
 Clate. xl. ditions, oz cōstitutions of man. For the worde  
 of god remayneth stedfaste euerlastyngly, per-  
 manent & veritable, and no power may to the  
 cōtrary. And yf any that by some space of tyme  
 haue

haue lynced say, preache, wyte, dyspne, beleue, &  
teach otherwse than the sayd holy worde be-  
reth or cōterneth, it is nothyng worthy of alle-  
gation, for be the tyme neuer so longe, it is no-  
thyng esteemed or reputed in the presence of god  
as it is wyten. **3. M.** yeres in the presence of **Gal. xl.**  
God is as a daye passed, that is to say as no- **ii. petr. iii.**  
thyng, or a very small thyng.

**C**oncouer God hath ordeyned tyme beho-  
uifull at hys owne good pleasure, wherein he **Roma. i.**  
hath determyned reueled, & manifested his veri-  
te. The whyche tyme can neyther be forthered  
nor hyndred. For the purpose of god is vnmo-  
uable, whych he hath openly shewed and decla-  
red in the tempozall and holy natyurte of hys  
sonne, the whych came not incontynēt after the  
transgression of Adam but tarped longe tyme,  
and by the space of thye. **M.** yeres dyd leaue the **Gala. iiii.**  
worlde in ydolatry.

Thys notwithstanding whan the plenitude  
of tyme ordeyned of god was accōplyshed, thā  
he sent hys sonne made of a woman, made vnder  
the lawe, to shend that he shulde agayne  
them that were vnder the lawe.

Nowe after that he hath done to vs thys  
great mercy, shulde it not be a great pyde and  
curled unkyndnes in stead to gyue hym graces  
and thanks for soch a benigne and charitable  
delection (for the whych he gaue hys onely son-  
ne) to say, wherfore tarped he so long? why ca-  
me he no sooner?

I haue subiunct thys for to touch and abate  
the ingratitude and arrogancye of many poore  
blynd persons the which at this presēt tyme (to  
whō it hath pleased god by his infinite bounty,  
manifestyng hym selfe by hys holy worde and  
**3. iii.** gospell

gospel of saluatiō, the whych a certayn of tyme  
 me by the permyssiō of tyme was despyled, cō-  
 temned, cast vnder fote, corrupt & put in forget-  
 fulnes) say these wordes of plasphemy, or other  
 lyke, & wherfore hath he tarped so long, wher-  
 fore shewd he thys no sooner? Haue not our  
 predecessors lyued well? It sufficeth vs to lyue  
 as they dyd, so many greate clerkes & wyse fol-  
 kes folowynge the counccyles & determynations  
 of the vniuersities, the Cerymonies and ordy-  
 naunces of the Pope, may they sayle: whyche  
 be wordes of ignorant folkes, or mockers, hard  
 herted and obstynate. By the whyche wordes  
 theyr ignorāce so clerely doth shew, that it is  
 notoryous, as touchyng the misteries of God.  
 They vnderstande nothyng but by infydeltye,  
 as put in reproued scēes wythoute feare or res-  
 uerēce, preferringe horryble blasphemies, which  
 is a sygne of the pye and furoz of god, demō-  
 stryng vpon suche folkes ineuitable rupne, and  
 moost dyadefull dampnatiō. Also all such wor-  
 des and allegaciōs bene inutile & vayne wyth-  
 out any effyace, for the Turkes & Saracyns  
 wyl say almost of theyr law. Thā we must me-  
 kely take and receyue the gyft & grace of God,  
 at suche tyme as hys good pleasure is to gyue  
 it vs, wythout disputyng, wherfore he hath ta-  
 rped tyll now, wythout allegyng multitude or  
 pluralite of persones, nor also speke of the ly-  
 fe, or ende of them that haue lyued here tofore.  
 For God is myghty to dyspōse hys creatures  
 at hys wyll, & no man may say: wherfore doost  
 thou soo. Wherouer it were better to folowe  
 the onely Wychee haupyng the spirite of God,  
 than all the sacryfiers & Prophetes of Baall,  
 haupyng the spyrite of errour.

Job. ii.

3. re. xxviii

How



Howbeit I beleue stedfastly that yf in the ty  
me past the euangelike trouth had be thus shew  
wed as it is now þ many of our predecessours  
wold rather haue induoured them mekely and  
faythfully to haue receyued it, better thā we do  
now, the worlde is so peruered and corrupt by  
the doctrine of mē, whych is a leuin of the Pha  
riseys, ewhyche Iesus Chyſte admonyſeth vs  
to eschue and flee.

Neuertheles we must not for the hardnes &  
malpce of some aduersaries and enmyes of the  
truth, leaue to declare and manifest asmoch as  
shalbe possyble the pure and verytable worde  
of God. In the whych wythout any doubt all  
they shall beleue that be ordeyned to the lyfe es  
ternall, & none other & al to the honoꝝ gloꝝy and  
praysle of god. To the which thīg as true & obe  
diēt chyldren to hym we ought to pcur, wout  
sparyng any thyng, oꝝ in any wyle to dissimule  
Thys is for an aduertisment that in this pres  
ent mater it behoueth eche one to stay holly to  
the holy word of god, as to that wherby all crea  
tures shalbe iuged. All thyng ought to be exa  
myned & proued, and none may contrary it.

Now for to touch the purpose wherof pres  
ently we treat. It is nedefull by holy scriptu  
res to declare and curdently to shewe how the  
masse ordeyned of the Pope and Bishops, and  
other persones whych in great pryde agaynste  
ryght and reaso named the selſe of the church,  
is dyrectly agaynst verite, & manifestly against  
the holy word of god. And therfore it is an ab  
hominable thyng, that ought not to be permit  
ted to endure, bycause þ by the same the Lorde  
God is greatly offended. And the most parte of  
the worlde unhappely seduced and begyled.

The whych masse vnder shadowe & concerning  
of holynes, the more easly to abuse and decey-  
ue the world, hath ben introduced, and thus caus-  
telously compassed, not by holy scripture. Wher-  
in can not onely be founde the name of masse.  
But sondry Popes & Bishops with other lyke  
it hath ben found, & put in the stead of the holy  
supper of Iesus Christ, of the holy table of the  
precious & holy bread of action of graces, the  
whych ought to be take of the cōgregation of  
all saythfull Christe people, in mynde & recorda-  
tion of the death and passio of Iesus Christ, in  
remembraunce also of the charite & dilectiō, wher-  
with he loued vs so moch that he gaue hys lyfe  
for vs. Wherwyle in significatiō of the charyte  
and loue fraternall, wherby we ought to loue  
eche other, as mēbres of the body of Iesus christ.

In the stead of the whych so salutary and  
cōsolable instruction, in pompous Ceremony,  
for theyr pleasure they haue caused for to wor-  
shipp a lytell bread, as yf it were the very God,  
wherein all ydolatre, all iniquite, and wy-  
kednes is repled.

And thus haue they done the better to au-  
choyse theyr regne and lordshype, the better to  
exercyse theyr tyranny, the more easly to make  
marchandise our soules, & deuour the substance  
of the people, and fynally to cause the selves be  
worshipped. For as the people affronted with-  
oute shame haue nge harlots foreheades, they  
durst well say, and publysh that they were mo-  
re worthy than angels of the virgin Mary. By  
cause that yf one of them (albeit that he is in-  
fect, and a harlot full of fylthynes) helde a mor-  
cell of breade in hys hande he hath the power  
(yf he will) forth with withoute declaracion  
at hys

at hys onely worde there to cause the sonne of  
god to come and descende in body and in soule  
all alyue, as byg and as hole as he hanged on  
the crosse, to beare hym here and there, to kepe  
hym in a bore or an alimery, to eate hym and  
swalow hym whan he lyst. To be mozt, and let  
hym do what he wyll, it is an horryble thyng  
to thynke on it. And yf they be demaunded fro  
whens they haue and cometh to the thys mer-  
ueylous power more than the other that be not  
dysguyfed, an oynted, mozt, or clypped. They  
are were better than they wene. For they saye  
it is bycause of the character, that is to say, the  
token and merueylous marke wherwyth they  
be sygned, but yf they thoughte well on that,  
that they do saye, truly shame and feare wolde  
syll them. For it is wytten that none maye  
cheapen, sell nor bye but he haue the marke of  
the beaste.

*Apoc. xiii*

Howbeit bycause that our mater may be well  
buided clerely vnderstand & proued. It is neces-  
sary to touche, declare and shewe in perticuler  
some poyntes of abhominatio that be found in  
this masse. For to shew all it is almost impossy-  
ble, and beleue that no mā can do it, and yf any  
had power giuen for to do it, it behooueth hym  
to haue a very great boke, so moch maledictio  
is enclosed therein, & detestable yditio. For with  
statting that to many it seemeth precious & fayre  
But as it is wytten in S. Luk. That which is  
hygh vnto me, is abhominatio afore god. And  
S. Paul dare wel saye y the angel of sathā tras  
figureth hym selfe into an angel of lycht. The  
which in this place is very gretly fulfilled, whā  
vnder the shadow of holynes, vnder apparāce  
of verite, somoch lieng & falsenes & hypocrisy is  
found

*Luce. xvi.*

*1. Cor. xi.*

and worst of all, thys euyl is so greatly med;  
thys canker is so moch sowen through all the  
body of Christendom. Thys mysterable herbe  
hath spred the rootes so farre, that vnto man  
**Luc. xviij** it is impossible to remedy it, but that whych is  
impossible to mā, is easy to the lord God. Ther  
fore retourne we to hym, and wyth a meke hert  
pray we hym that it wyll please hym to behold  
vs in hys mercy, gyue vs hys blessing, and o-  
pen our eyes in suche wyse that we may clerely  
knowe the veryte. Amen.

**G** First a declaration of the dayly sacri-  
fice that the sacrificers gyue to  
knowlege in theyr masse to  
be done for the saluati-  
on of the people.

**T**hese sacrificers thā as not contēt wyth  
the voluntary and holy sacrifice, by the  
whych Iesus Christ that is the very la-  
be & moost holy innocent, and wythoute  
**Johan. i.** spot, the whych alone taketh away the synnes  
of the world, hath offred for vs to God hys sa-  
ther hym selfe hath gyuen hys lyfe, & shed hys  
bloude for our redēption, makynge an ende and  
consummation of all outward and visibler sa-  
crifices, as reputynge that vn sufficient puttyng  
them selfe in the steade of Iesu Christ, they ha-  
ue a masse, or in theyr masse made & inuēted a vi-  
sible sacrifice as the haue sayd vtile and pro-  
fitable for the redēption as well for the quicke  
as the deed, whych is plainly agaynst the holy  
scripture, and an ontragious cōtemnemēt, and  
a ryght renouncyng of the deth and passyon of  
Iesus christ, which shortly is easy to be shewed.

**In**



In the .viij. chapstre of the epistle to the He-  
brews, in spekyng of Iesus Christ, amonge o- **Chre. viij.**  
ther thynges it is wyrtten. It was couenable to  
haue a byshop, holy, innocent separate fro syn-  
ners, and hygher than the skyes. That is to say  
ouerpasyng all vertue and power of pure cre-  
atures, the whych haue no nede (as the prestes)  
to offre euery daye sacrifice, fyrste for hys syn-  
nes, thā after for the synnes of the people. For  
he hath doon thys, in offereng hym selfe ones.  
Notably he sayth in offereng hym selfe one ty-  
me, for neuer was such an oblation, nor neuer  
shalbe reiterate, but as fully sufficiente and en-  
tyer hath for euer in all suffysed once for all.

In the .ix. chaptre of that same epistle it is **Chre. ix.**  
sayde thus Christe Byshoppe of goodnes came  
in presēce by a greater and perfyter tabernacle,  
not made wyth handes, that is to saye, not of  
thys creation, and not by the bloud of goates or  
of calves, but by his own pious blood is ones  
entred into the sayntuary, and hath founde  
eternall redemption.

Here agayn he sayth, that by hys pfecting  
ones, eternal redemption is made and accom-  
plyshed. Wherby it is very euydēt that for our  
redemption we haue no nede of these pooze sa-  
crificers, offeryng and sacryfyeng dayly for the  
selfe, and for vs, as yf they were our redemers  
yf we wyl not renounce the oblation of Iesu  
Christ, or repuete the same vnsufficient whych  
is clere and manifeste by the texte of the same **Chre. x.**  
chapter, or as it is sayd afterwarde. Iesus is  
not entred into the sayntuar ymade wyth han-  
des, figure of the truth, but chesly in heuē. To  
chend that now he may appeare for vs befoze  
the face of hys father, and not bycause that he  
offred

offred not hym selfe oftentimes otherwyle (he sayth after) he shulde haue suffred often syn the beginning of the world. But now in the cōsummatiō of the worldes he hath appered ones by his sacrifice, for the destructiō of synne, and as it is ordeyned of mē for to dye ones, & after thys the iugemēt. Thus also Christ hath bene offred ones to abolysh the synnes of many.

Here is certaynly a very expresse text, where it sayth cleerly that Iesus Christe offereth not hym selfe many tymes, or otherwyle he shulde dye many tymes. For Iesus Christ to dye, and to be offred to his father is al one. Now he shal neuer dye, wherby he shal neuer be sacrificed, & in sacrifice he wyl neuer offre hym selfe. Than it foloweth wel þ mē can not offre & sacrifice hym. For yf he offre not hym selfe, howe may other offre hym.

And it may not be sayd þ the sacrifice that is made now is the memory of that first sacrifice. wherby mozeouer it foloweth that all our sacrificiers that make þ people to vnderstā, that they presēt & make sacrifice for the quych & for the deed. Yea & yet to be the moze galāt, onely for thē that they please to chuse & name, moche moze thā manifestly appereth that they be seducers, beglers, and lyers. For certaynly syn the deeth of Iesus Christ all visible sacrifice is ceased, & the state of sacrificiers is expired, wherby they are thorne in vaine, and dysgursed for nothyng elles but that they may be knowē for to be fooles vntwytty, & unhappy word of bryayne. But for moze ample pbatō it behoueth to cōsider the .x. chap. of the same epistle, where as almost ouer all is made mētiō of þ holy sacrifice of Iesus christ the which hath made an end of al sacrifices, so that neuer a sacrifice visible

Christum  
mozi & effi-  
dem pre-  
sentari  
idem.

Chy. x.

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is abyden, and among other thinges it is sayd **Chie. v.**  
thus in the plone of christ. Behold I come lord **psal. xxxiii**  
god to thend þ I may do thy wyl, than solo-  
weth. By the whych wyl we be satisfied by the  
oblatisi ones made of the body of Iesus christ.  
Chā after it sayth. For by one oblatisi he hath  
made the sanctified pſpte eternally. And also the  
holy gooske testyfyeth it. For after he sayth, I  
shal haue nomoze mynd of their synes & of their  
iniquites, and where there is remissiō of them  
there is no moze ablation for the synne.

And for bycause that excuse of ignoraunce be  
not in vs, let vs cōsider that these pooze sacrific-  
ers here to fore hath sayd. That very true it is  
that Iesus Christ had gyue hys body in sacry-  
fice, pſcipally for þ syn of Adā (& as they say)  
for originall synne, but not enterly for synnes  
that cōmpt actually day by day, which is none  
other thynge, but for to say & blasphemie þ oure  
lord Iesus Christ hath not made & found entier  
and pſpte redēption. And therfore they say (as  
yf they were adioyne oꝝ knyght Iesus Christ,  
for to helpe hym to make our redēption & that  
they were our redemers) þ they offre to god in  
theyr masse, sacrifice for the remissiō of our syn-  
nes which is amercyous boldnes and to vn-  
happy arrogauce. For the which to abate and  
put down massyfly in the said chaptre, forthw-  
it sayth after in this maner. If we syn willing-  
ly after that we haue receyued knowleg of be-  
rite there is left vs nomoze sacrifice for synnes  
The which wordes (in whatsoeuer maner that  
any wyl take thē) be so clere, so quych & mighty  
þ they cā not be ynough merueled at, how the  
world hath bē so abused blynded, & deceyued to  
suffre as yet wyllyngly soche sacryfices, oꝝ to  
presente any sacryfice bylyble and outwards

vnto the Lord god, for our synnes, saynge that  
 so constantly, so myghtly, so many tymes & oftē  
 the sayde holy apostle affirmeth and sayth that  
 there is nomore sacryfice, yno: neuer shall be.  
 For after Iesus Christ it behoueth not to loke  
 for any other sacryficer. But it hath behoued,  
 and so god hath permytted that Satā by hym  
 and hys mynisters haue seduced the worlde a  
 fewe except. For it was afore spoken and pro-  
 phesied that all shold be thus wasted and lost.  
 And finally for to manifeste the power, glory  
 & magnificēce of the souerayn Lord, the which  
 by the sounde of hys worde, and by the spyrte  
 of hys mouth, shall put to ryne & ouerthrowe  
 the reygne of hys enemyes, that is to wylte An-  
 tychrist, the worlde, hell, and Satā.

mat. xxiii

4. Thes. ii

Alas is not thys a great mysery to thys vn-  
 happy world, to haue so greatly dyspised these  
 forealleged sentences, to haue cōtempned them  
 in thys wise, & so coldly passed them ouer with-  
 out any other aduysēment, neuer wyllyng to cō-  
 sider that there is great dyfference betwene sa-  
 crifyce and testamēt. For whan we offre sacry-  
 fice to god, we gyue and present to hym, wher-  
 by it is very euident that whā we take and re-  
 ceive of hym any thyng, that it is no sacryfice  
 but lyberall gyfte and pure mercy.

Luc. xxi.

And who thā is so blynded that he seeth not  
 here clerly that by gyfte of testament, confirmed  
 by the death of the testatour by great loue and  
 charite, he hath holly gyuen him selfe vnto vs?  
 Saynt Luke toucheth it at the quyk, whan he  
 sayth thus. Thys chalice is the newe testamēt  
 in my blood that shalbe shed for you. Testamēt  
 he sayth, not ex ample to do sacryfice. At thys  
 point they haue very yll thought, whā by for-

getfull



that  
offe  
that  
I be.  
loke  
ued,  
hym  
de a  
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e re-  
fice  
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and  
vs-  
a he  
nēt  
nēt  
hys  
or  
full

getfulnes (to thende that I say not mylander  
standyn) loch a gyft they haue wylled to chaſt  
ge into ſacrifice. Yf we wyl do ſacrifice let vs **Rom. xii**  
do that ſaynt Paule ſayth, and beleue hys dy-  
uine counsell, where he ſayth thus. I pray you  
than my brethren by the mercy of God that ye  
offre your bodyes in a lyuely ſacrifice, holyly,  
pleasaſt to god. &c. To loch ſacrifice we be all  
ordeyned of god, preſtes and kynges wythout  
beyng Maue, Mozne, ceremonys, or dyſguyſed  
Not for to offre hys ſonne vnto hym agayne.  
For to offer vnto hym loch offering we be to  
vnwothy, to wyle & infect, for asmoche as he  
offred hym ſelfe to hys father for vs.

The whyche oblatyon for all tymes is  
eyght ſuffycient and parfyte, or elles it behoued  
for to reſtate or renew it by cause it ſholde be  
vnparfyte, or certaynly in conuenient to ſeke a-  
ny other, whych by effyrate argument of ſcrip-  
ture. I ſhewe thus.

In the epiſtle to the **Ebzeus** by dyuers ar-  
gumentes it is concluded that for the death of  
a hygh Biſhop there muſt another be ordeyned  
and by the death of hym another, and ſo confe-  
quently vnto the tyme that there come one en-  
tyerly immortall, whych is our onely mediator  
**Jeſus Chriſte**. The whych alway aſſiſteth for  
vs in the preſence of god. Lykewyle for the im-  
perfection of the ſacrifyces of the old law it be-  
houed euery day to begynne vnto the tyme that  
one was offered entyerly parfite and conſum-  
mate, whych muſt not be reſtate. The whych  
moost holy and moost perfyte hath he be made  
by our hygh Biſhop and paſtour **Jeſus Chriſt**  
whych offered hym ſelfe in ſacrifyce and none  
other thyng no better thyng no none ſo good  
coude

**Ebre. x.**

**Roma**

**Q**

could be founde next god, all this is declared  
more at large in the .v. vi. viii. & x. chappires of  
the sayd epistle.

**Non est  
dare m-  
dium.**

Now I demaund of all sacryfiers yf the sacry-  
fice be perfyte or vnperfyte, wherfore abuse they  
thus the poore world, & sel a thing þ is nothyng  
worth, yf it be perfyte. why is it dayly reitterat,  
& so oftentimes by thousandes begon agayne,  
put your self forth poore sacryficers, and yf  
ye haue power to answer, answer, for gladly I  
wold vpon this here your answer. The which  
I know that ye wyll bring forth ad Calendas  
grecas. that is to say neuer after your honeste  
custome.

**I. q. neuer.**



For the whych thynges that be so euident  
and manifeste that any man ought to be asha-  
med to say the contrary, some wyl force all as-  
shamed of theyr matter, to couer & excuse theyr  
malice to abuse and begyle the world agayne  
(as theyr maner hath ben and is alwayes to re-  
lyste and gaynsey the veryte) as now are many  
not ashamed to speke and properly to say they  
haue not done sacryfice, but onely haue offred  
sacryfice of pylse whych is openly astaynst the  
Cannon of theyr masse by the whych they na-  
me and cal this bread (after þ they haue pronou-  
ced the wordes whych they call sacramentales  
holy sacryfice, holy oblation, presented and gy-  
uen to God, as the sacryfice of Abell and Abra-  
ham, and comonly they calle it Corpus domini  
the holy hooſte, and soch maner of names.

Also for to pray to god and offere to hym sa-  
crament of pyſte redeth neyther breade nor wy-  
ne, there nedeth neyther lyght nor candell, Ma-  
nyng or sherynge nor dyngyng wyth vnaccu-  
stomed and wyde garmentes wherby they can  
no longer

no longer conce they abuse, they malyses and  
errours by suche fyctions and leger demaynes,  
wherby alwayes they destroy them selues. Not  
haung so muche wot that in so spekyng them  
selues holly doth not confounde it. For sacrific  
ce of prayse is comyn to all persones. Be it mā  
woman, or chyldre they are all bounde to offre  
sacrifyce of prayse. And by thys meanes yf in  
they masse be none other sacrifice but prayse, a  
woman myght say sape it, yea a lytell chyldre,  
whyche is dyrectly agaynst the accustomed do  
ctrine. But it muste nedes be that suche lyinge  
dreaumes dystroyeth it selfe.

Now haue they sayd ouer all vniuersities  
Papalles that the masse sayde or songe by an  
vntyffry harlot preste, was, and is as good,  
as the masse of the mooste holly preste that is.  
The whych thynge we confesse to be moze ves  
ryfied than they wene. For of them both is but  
wretchydnes, howbeit they intention is to say  
that, that cometh not of the vertue of hym that  
doth such worke, but by the vertue of the thyns  
ge wroughte, that is to saye, offred to God, sa  
crifysed and presētyng, and in they Latyn they  
do say. Non virtute operis operātis: sed virtu  
te operis operati, that is to say not by the ver  
tue of the worke of the worlde but by the ver  
tue of the worke wroughte whyche is all false  
hood, dreaumes and inuentiōs of mē as aboue  
is effectually shewen.

**T**he seconde declaratiō yf in the  
Sacramente of breade and  
wyne there is transub  
stanciatiō or not.

**F**urther more to confound error after er-  
 rour, not withstandinge that thys fyrste  
 poynt is sufficient to abolysh it euidently  
 Not the sacramēt of Iesus Chryste, for it  
 becometh not, but this triūphānt Papall masse  
 The sayd sely poore sacrificers as enchaūtoners  
 ydell people whych neuer esteemed the holy scrip-  
 tures, and for to encrease and publysh theyr  
 folye frenasy, scantly wyllyng to geue place to  
 the body of Iesus christ, haue sayd, put in wy-  
 tyng, preached and taught, that after that they  
 had blowen or spoken ouer the breade, whych  
 they hold betwene their fingers, & ouer the wy-  
 ne that they put in the thalice, that there remay-  
 neth neyther breade nor wyne, but by transfor-  
 matiō, or as they say trāsubstantiatiō, the bod-  
 dy of Iesus Chryst is there vnder the accidēs of  
 the bread inuisible hyd. And the blood also vnder  
 the accidēs of the wyne, thout that there is  
 any more breade or wyne, which is a doctrine of  
 deuyls, agaynst all writte, agaynst all experiece,  
 agaynst reason & holy scripture, the which hath  
 among other thinges cast away & alienated fro  
 the christē law & religion almost all the erth, so  
 full of wretchednes is the pappysticall doctrine.

That this doctrine & sophistcally determinā-  
 tiō preeding of vanitie of dreamers, is entirely a  
 gainst & holy scriptures, it is euident & manifest  
 by. S. Paul S. Mathew. S. Mark & S. Luk  
 & here as all these wytnesses of truth speke of  
 the holy supper of Iesus Chryst, they haue sayd  
 and put in wytyng that our lord Iesus christ  
 toke breade and brake it dystributinge it to hys  
 apostles & disciples. First S. Paul sayth thus.

1. Cor. xi.

Our lord Iesus Chryst & came nyght in whiche  
 he was betrayed, toke breade & geuyng thā-  
 kes brake it & sayd. Take & eat, this is my body



which is broke for you **M**at. lyke wyse sayth  
 in this maner And as they supped. Iesus toke  
 bread, blessed it, & brake it, & gaue it to his disci-  
 ples & sayd. Take & eat, thys is my body saynt  
 Marke sayth as much, & also. **L**uk haue wy-  
 ten it in theyr gospelles, where as they name the  
 bread expressely, & not þ substance of bread. **I**te  
**S**. Paul in the place before alleged. After þ he  
 had made aplementid of þ institutio & ordinace  
 of the holy super of Iesus Christ, sayd in thys  
 maner. **W**hā approueth him selfe, & so eateth of  
 this bread, & drinketh of þ chalice, wher as he  
 sayth not. Eat ye the body of Iesus christ, whi-  
 che is hyd vnder the apparāce of bread, but o-  
 penly, purely, & simply he sayd, eat ye of this bred  
 Now it is certain þ the scriptur had no disceyt  
 and that in it is no sayning. And notwithstanding  
 dyng the 2 pooze blynd folke haue ben presūp-  
 tuous & hold that they durst diffine & determine  
 agaynst saint Paul, & other euangelistes that  
 there is nether bread nor wyne, but onely the  
 symilitude of breade and wyne. Also in the Ac-  
 tes of the apostles it is wyten thus. And on a  
 Sabboth day, when we were assēbled to brea-  
 ke bread, where as it is not wyten sēblaunce  
 or lykenes of bread. And **S**. paul in another pla-  
 ce sayth. The bread that we breake is it not the  
 participatio of the body of Iesus christ. In the  
 which so many euidentēscāples the holy scriptu-  
 re pronounceth & sayth expressely to be bread, not  
 a shape or kynd apparēce or lykenes of breade  
 wherfoze on payne to be condemned of God  
 we must simply beleue it to be breade, and not  
 lykenes of bread onely, for (as it is sayd) in the  
 holy scripture is no seynynge.

True it is that the saythfull Christians  
 Well

Mat. xxvi.  
 Mar. xvi.  
 Luk. xxii.

Act. xv

1. Cor. x.

well vnderstandyng the dygnite of the Sacra-  
mente, take the bready sacramentall, not as com-  
myn bready, vulgare and vsuall, but as bready  
sanctified, separat, destinat, and ordeyned to di-  
uine vles, because that in thys moost holy acti-  
on the spyrte and soule of the faythfull shal  
be nourished, that is to saye knyghte topned and  
vnyed by speciall operation to hys propre lyfe  
whych is hys pastoure and onely sauour Je-  
sus, and that inuisyble for the tyme of this mo-  
tall lyfe, by intellygence and contemplation of  
fayth. To the whych in the lyfe to come, shal  
succeede wythout couerynge of sacramente, o-  
pen vision actual and reall tencion of our sayd  
redemer, hyghe Byshope, kynge and sacryfyer  
ordeyned of God hys father vnto the consum-  
mation of all thynges.

Saynte Cyprian martyr one of the ancyent  
doctours and the fathers of the Churche in a  
sermon that he made of the supper of the Lord  
that begynneth. *Dulcissimi Lazari Hierosolimi-  
tis interpretat rumor.* By hyghe and long sen-  
tences that whych I haue touched mostly, a-  
monge the whych he sayd thus *Panem ange-  
lorum sub sacramento manducamus in terris,  
eundem sine sacramento manifestius edimus  
in celis.* That is to saye, we Chyistians eat the  
bread of angels (whych is the Chyrist of the ly-  
uyng God) vnder the sacrament in erth. But we  
shal eat it in heauen manifestly wythout coloy  
of sacramente. And what he vnderstandeth by  
eatynge hym selfe declareth it in the same ser-  
mon, sayng, *Quod est esca carni, hoc anime est  
fides, quod cibis corpori, hoc verbum spiritui.*  
That is to saye. That whych the meate doth  
to the fleshe, the sayth dothe it to the soule, and  
that

that whiche the meate dothe to the bodye, the  
word of God doth it to the spirit. As touching  
the propriete of breade it is well to be noted it  
is the nature and conditiō of breade and wyne  
as to theyr fyrst cōstitution is to nouryſhe and  
fede the body. But it hath pleased the Lorde to  
ordayne them in hys holy Sacrament, to ano-  
ther and moze excellent operatiō, whych is that  
to the well vnderstandynge and faythfull per-  
ſone it byngeth & repreſenteth not to the ſens  
of the body, but to the ſoule and ſpīrite, actual  
takynge, quicke knowlegynge, and mynd of the  
body of the ſauour of our ſoules, deliuered to  
deathe for vs, and of hys precious bloode ſhed  
for our redemption, whych be two dyff-  
erent thynges. For the body myghte well haue dyed  
without effuſion of blood, as we ſe dayly ma-  
ny dyc. But by hys greate mercy it pleased hym  
for to do both for vs. That is that he hath ta-  
ſted deathe as to the bodye, and not onely that,  
but alſo wold ſhed & offre hys precious bloode  
in pryce of oure redemption. And therfore by  
cauſe that in hys church ſhulde alwaye be had  
mynd of theſe two admyrable workes he hath  
ordayned thys ſame holy Sacramente, whych is  
the conſummation and ende of al other in two  
vyſyble thynges that is to wyte, in breade and  
wyne, the whiche thynges ſhulde neuer be ſepa-  
rat, as they haue done in the Poppyſh church,  
whych is a greate wyckednes and extreme ſa-  
crynge openly agaynſte the institution and or-  
dynaunce of Jeſus that ſo expreſſely and ſo e-  
uydently had conioyned them. But what care  
vnynde folke, ennemyes to the verite, of the or-  
dynaunces therof, for they be wyſe, and not vn-  
wyſe. Yf ſaynte Pauls were a lyue, O howe

he wolde crye agaynst suche a cursed abuse, so  
wolde saynte Austine saynte Ciprian, and all  
other induced w<sup>th</sup> the good spirite.

But to retorne to the purpose how it is cer-  
tayne that of the same bread which they had vs-  
sed in eatynge the Lambe of passage, called the  
Paschall lambe. Iesus Christ toke & brake say-  
enge, take eat, this is my body. Wher vpon in  
the sermō aforesayd this good doctour Ciprian  
sayd thus. Ante verba illa, cibus ille cūmunis,  
santum vtrando corpori cōmodus erat, sed ex  
quo a dño dictum est, hoc facite in memoria cō-  
memorationē. .i.e. panis iste solēni benedictione  
sacrat<sup>r</sup>, ad tot<sup>i</sup> hominis vitā, salutemq; pficit  
That is. to say before þ wordes of Iesus christ  
this meat þ was commune auayled to fede the  
body onely. But syth þ the lord had spokē thys  
bread cōsecrate by solēpne byssing profiteth to  
thelpe & entier saluation of mā. Thys breade  
thā by one such & so siguler applicatiō, so high,  
solempne and excellēt blessing is chaunged and  
altered, not in corporall sence, but to intellectus  
all spirite, not of kynde or substance but of o-  
peration of nature, of significatiō, dignite and  
office, yea to the faythfull, but nothyng to the  
unfaythfull but perdytion.

The which thing yll vnderstād hath gyuē oc-  
casiō to the scole mē at this present tyme cury-  
ously & vainely to dispute, that is to w<sup>yt</sup>, yf the  
accydentes may be separat & remayn w<sup>th</sup>out  
substance, substance w<sup>th</sup>out accydētes, and  
other dyuers allegations, which ar not to pur-  
pose of Iesus Christ, nor of hys church but ser-  
ue to confute the world, and to expulse the chri-  
sten religion to slaunder, mockery and ierpsion,  
for of one incōuenient (yf it be not w<sup>th</sup>stande)  
many other wyll folowe.



Who may thā any more susteyn, support, & endure such folke, the which as presumptuous and arrogant wout feare or reuerence haue be so bolde to cōclude that there is neyther breade nor wyne, but haue dreamed & inuented a wanton and a new terme of speaking, that they haue called (as is aboue spoken) transsubstantiatid. The whyche in the holy scripture was neuer used. Nor by the sayntes and good fathers of the pympatrye Church ymagyned. Wherby as cunemyes of God and hys worde by very ryghte oughte to be expulsed, and caste awaye, or the better and fayer to speake, as penitē folles they ought to be coneyned and dyspyled.

Howbeit yf any sholde demaunde them, by what veryte such a thyng is done. They wyl answer forthwyth, that the docirynes of theyr scoles, that it is in the vertue of sacramentall wordes, proffered & pronounced ouer the breade In suche wyse that yf there were no body that vnderstode, or herde the sayd wordes, that neuertheles the sayde transsubstantiatid wolde folowe, so that the sacrifice had intentid wyth mater conuenable. &c. But certaynly I greatly wōder & haue pyte on thē that they be so blynd and haue not so much vnderstādyng to cōsider and so that our Lorde spake not to the breade n̄ han he sayd. Take eat, thys is my body. Nor he spake not to the wyne. As S. Luke recyvet̄ whā he wrote. And toke the cup & gaue thākes, & sayd. Take ye it & distribute amōg you. Also afterward lyke wyse he gaue the cup after supper saynge. Thys cup is the newe Testamente in my bloode, whych is shed for you. In the whyche wytynges and all other of the newe testamēt this mater is very euident̄ & he neuer spake

W. l. ii.

to the

to the breade nor wyne. Than it maye be well  
sayde that these pooze folke be very vnwytt,  
that in secrete hydynge asyde, not wyllynge to  
be herde and vnderstande of anye) blowe and  
speake thus ouer the breade and wyne. Wher-  
of o Lord Iesus Christe neuer gaue vnto the  
neyther example nor worde. But it is the cus-  
tome that alwayes one error engendryeth a-  
nother error.

**C**he.iii. declaration of the assistance  
of corporall presence of Iesus  
Christ in the Sacramēt  
of bread and wyne  
at the masse.

**I**n this poynt more than in any other they  
haue sayled, & erred greatly, whā they sayd,  
wrote, preached, gaue to vnderstande, and  
taughte, that in the steade of bread and wy-  
ne (as they saye) vnder the shapen or kyndnes  
vysyble, whyte or blacke, pelowe or reade, it is  
al one, the body of Iesus Christe really and in-  
dede, entyerly, corporally and personally in fle-  
she and bone, as great and parfyte as presents-  
ly he lyued, all holly is hyd and conteyned. And  
in this wyse they haue prouoked almooſte the  
vnyuersall worlde to manifeste and publyke  
ydolatry. Agaynst the whyche importable abus-  
spon it behoueth to resyste myghtyly wth the  
holy scriptures.

And as fyrste of all we muste reterne and  
note well howe the artycle of oure fath, that  
Rom. viii Iesus Christe dyed for oure synnes, and arose  
for oure Justification. And after hys resurrec-  
mat. xviii tion ascended into heauen, and syttech on the  
ryght

ryghte hande of hys father, reygnyng in ma-  
 iesty, to whome all power is gyuen, in hea-  
 uen, in earth, and in hell. That he ascended in  
 to heauen bysible in the presēce of the Apostles  
 and dysciples it is certayne. Of the whych vñ-  
 derfull ascencion they were saythfull and true  
 wytnesses, as it appeareth in the Actes of the  
 Apostles by saynte Marke in the laste chaptre  
 of hys Gospell. Also saynte Paule wytyng  
 to the Collossiens sayth in thys maner. Yf ye  
 be rylen wythe Chyrste, seke heuenly thynges  
 that be aboue, wher Chyrst is, sytting on the  
 ryghte hande of the father. It foloweth well  
 than, syth that Iesus Chyrste is aboue in hea-  
 uen sytting on the ryght hande of hys father,  
 that he is not here in earth betwene the prestes  
 hādes, nor closed in a bore or aulmery, for hys  
 body was neuer but in one place at ones.

Therby yf hys body be in heauen, for that  
 tyme it is not in earth, and yf he were in earth,  
 it shulde not be in heauen for of certaynte a be-  
 ry perfyghte bodye is but in one place at ones  
 as I sayde afoze, and it is no nede to dreame  
 or allege any myracle of God, and saye that  
 God is almyghyte to make it be done, and to  
 multiplye it at ones, in sondry places, for that  
 is the rauinge ymagynacon of man wythout  
 foundation of scripiture. And that god maketh  
 suche a multiplication we haue none assuraunce  
 of scripiture, nor diuine promys.

Wherfoze to saye. God maye do it, ergo he  
 dothe it. That saynge is nothyng worth, for  
 here is no questyon of the power of God. And  
 it is all certayne that God hathe the power to  
 make all the Ases, Horses and Mules in the  
 world for to speake, as he made Balaams asse  
 to speake

Phillip. ii.  
 Actus. i.

Mar. xvi

Col. iii.

Cauendish  
 a labellis

Argumen-  
 tis a posse  
 adesse ni-  
 hell cōclus-  
 dit.  
 Ru. xxi.

to speake, howbeit he doth it not.

**2. Pet. ii.**

Moze ouer we haue neuer red in holy scripture that he hath multiplied & put all at one tyme only body in sondry places. But rather made it to transport fro one place to another at hys pleasure, as appereth of Habacuc that by an angel was incōtinēt bozne frō Judea into babilō but whā he was in onc place he leste the other.

**Act. viii.**

Lykewise it is sayd of Philip, after þ he had baptised the gelded man a mā of auctorite in Cadace quene of the Ethiopie's þ the spyrite of our lord rauished hi sodēly, & was found in Azoto

But that one onely body hath bē in sondry places at ones was neuer red. wherfoze to say that God doth such a miracle without apperteyning, without sight of any thing, without any knowledge, the foliſhe dreame is to great. The workes of god be manifest, clere, open, & certayn. And neuer dyd miracle on any maner body, without manifesting it. The workes of god be not couered (euidēly whan they concernēd bodily thynges) But as I sayd clerely & openly. Chā to say and asserme such a miracle without euidēce and ryght great certitude, is greatly to erre, & to cōstreyne the people so to beleue, by fyre, water, blood the dīng, deth, prisonmēt, cordes, & hangmē, is most cruell many. Mozeouer we haue infalyble certification by the holy scripture, þ the comyng of the son of mā, that whā it wold please hym to depart fro heuē shold be visible & manifest. For as S. Math. saith. Yf any say vnto you Christ is here, or there, beleue him not, for as the lightning yssueth fro the orient, & appereth vnto the occidēt, so shalbe the comyng of the son of man. And therof the holy angels of god gaue greate wytnes whā they sayd to the apostles. Ye men of Galile

**mat. xiii.**

**Act. i.**



of Galile, what shalde ye styll, beholding þe skye:  
Thys Iesus þe is receyued fro pou into heuen,  
shall come also as ye saw him assende to heuen.  
That is to wyte opely, visibly, clerely, & manife  
stly, not hid, couered, wrapped, or clothed wyth  
breaðe or dowghe.

And yf vnto all this be answered by sophists:  
call fātales, þe is vnderstād aloneip of the comin  
ge at the day of iugmēt, & not in the sacramēt,  
wherfore (as they say) he remaineth w̄ vs in bo  
dy & soule ppetually although þe he ydeth him,  
and sheweth hym not. Thys is a saying at wyl,  
wher w̄ they haue abused vs in tyme past whi  
ch sayng was easy & light to beleue, here before  
whē we beleued it by the seductiō of hypocrites.

Also þe sayng is blaspheming, & maketh Je  
sus christ a lyer. which sayd expressely, that we  
shall haue alway moze folke w̄ vs, but we shal  
not haue h̄i alway. The which wordes we must  
necessarly vnderstād, of his body, & his huma  
nity. For as touchyng his holy spirit it is ouer  
all, & alway w̄ thē þe he lyes, as it is sayd in S.  
Mat. Behold I am w̄ you to þe end of þe world.

mat. xxvi.

mat. xxviii

Now is thys an ouer dullyng & darkenyng  
of the spyt & vnderstādyng of þe people to bynd  
thē & cause thē to stop & stey at a lytell breað, at  
a thyng visibly & corruptible, to cause thē seke  
him there, which is of souerayn maiesty in try  
umphaut glory. For now he is out of his tyme  
of his infirmite, & neuerthcles, in þe putting and  
holding of him w̄out any order & positiō thus  
in a lūp, h̄yd vnder this dough, he shold be moze  
set by thā cuer he was in þe plēce of Pilate, yea  
yf onc wold not say it, lyke a master sole, domi  
nicayn, a furbyshor of old baggage, The whi  
che sōtyme, in þe cite of Geneue opely p̄ched þe  
made

made hym selfe as lyttell as a dysmyte, and  
yf it were not that mater is so ernest, and that  
I haue doloꝝ of the folyshnes of suche one gra-  
teles. I colde not abstayne me foꝝ laughyng.

**Johā. xvi** But in leauynge the fooles in theyꝝ foly, I  
wolde wyte, what vtyltyte oꝝ pꝛofyte mighte co-  
me to vs that he were wyth vs in a lytell moꝝ-  
sell of bread so hydꝝ: whan he hym selfe sayde,  
yf he ascended not to hys father that the holpe  
Gooste shoulde not come, and whan he was as-  
cended in to heauen, that he wolde sende hym,  
whyche he dyd at the daye of Penthecost and  
lytte also on them that it pleased hym.

To be bryefe thys poppe the doctrine is cause  
of the vnyuersall destruction almost of all the  
world. And they ought not foꝝ the coueryng of  
theyꝝ lyes, the better to exerceyse theyꝝ vnscarp at  
auaryce, foꝝ theyꝝ pryde, theyꝝ marchaundyse,  
and rappyne foꝝ to gyue some apparence and co-  
lour to theyꝝ mater, foꝝ to allege oꝝ byyng foꝝth  
these wordes. Thys is my body that is gyuen  
foꝝ you. Foꝝ by the none other thyng is shewed  
but pꝛesence sacramentall in the bread and wy-  
ne, not as it hath be sayd vulgare oꝝ commune.  
but sygnifycatyfe and Sacramentall, whyche  
is and oughte to be taken in greate reuerence  
in mynde of the deathe and passyon of Iesus  
Christe, representynge the brennyng loue and  
greate charyte wherwyth he loued vs, and hys  
holp spirite wherwyth he hath quychened vs.  
Betokenynge also the loue that in very chari-  
te we oughte to loue eche otheꝝ, as membes of  
one bodye, wherof Iesus Christe is the heade  
and that it is so, the same wordes gyue th know-  
lege therof. Foꝝ it is certayne that, that we do  
se that is to wyte the bread, oꝝ as they saye the  
whytnes

Whynnes of breade, is not the bodye of Iesus  
Christe.

Therefore yf any saye to me. It is true, that These be  
whyche is seen is not the bodye, but vnder that toly cur-  
oz wythin that whych is seen, the body is con- teyns.  
teyned and enclosed. Thys is well glosed, and  
thus alterynge the purpose, and the wordes of  
Iesus Christ they be nomoze taken in theyr pu-  
renes and symplycite, as he preferred the with-  
oute glose oz addytion, for he sayde not vnder  
that oz wythin that is conteyned my bodye but  
symply sayd. Thys is my bodye as it was sayd  
of the Paschall lambe. Thys is the passage of  
the Lorde God. And neuertheles it is very euy-  
dente that the lambe was not the passage, but  
that onely it betokened the passage. In thys  
maner also the breade is not the bodye, but it  
sygnifyeth the bodye, as in another place it is  
sayde, that Iesus Christe is the stone, howbeit  
it is certayn that he was not the stone, but that  
by the stone he was sygnifyed as represented.  
To thys purpose saythe saynte Austine thus.  
Res significantes accipiunt nomina rerum si-  
gnificatorum. Non enim dicitur: petra signi-  
ficabat Christum, sed absolute dicitur petra es-  
se Christus. In lyke maner of speakynge he  
sayde. I am the very vyne. That is to wyte,  
I am sygnifyed by the vyne.

Exodi. xii

Lambe  
Passaige

Bread.

1. Corin. x.  
Stone.

Johā. xv.

And aboue all it is to be noted coneraynly.  
It is wyten he beleued the worde of the Lorde.  
And it was reputed for ryghtwisenesse and ac-  
corde was made betwene hym and the Lorde,  
of the whyche Justifycation and accorde was  
gyuen vnto hym the sygne and token of Cir-  
cumcysion, and in ordeynynge the sayde token  
the Lorde God sayd vnto hym, Hoc est pactum  
meum.

Wyne.

Gen. xvi.

**Circum-**  
**cision.**

**Mat. xxvi**

**1. Cor. xi.**

**Psal. xxi.**

**Dani. xi**

**1. Thes. ii**

meum. **Thys** is myn accorde or cōnaunt. Now, be it is very euident that the sayd incision or circuncision was not the sayd accorde or cōnaunt but was onely the signe of the accorde or cōnaunt. wherby yt I wolde aske of a learned person, the parfite vnderstāding of th. se wordes **thys** is my commaunt. He wold say to me, **thys** is the sygne of my commaunt. Also I wold say to hym of **thys**. **Thys** is my bodye, **thys** is the sygne of my bodye. For it is all one maner to speake, so hyghly and parfily in al thynges lyke as there is no mā that could reasonable say to the cōtrary. Other textes ynough there be in holy scripture, where such maners of spekyng is vled, wherby it was not necessary thus hardly to take **thys** terte after the letter. **Hoc est corpus meū**, that is to say, this is my body. Wout swet mysticall & spirituall knowleg, but it hath behoued so to do for to grease & farte the belyes of these fat bulles, & rauyn & wold inadmiracion. Also bycause the puell of abomynation shold be rayled in the holy place, and that thereby the man of pryde and of synne, he of whom the compynge is after the operation of **Bathan** in all power and sygnes, and lyenge myracles wōders shold be exalted & worshypped as god.

Notably the holy apostle dyd say, sygnes & lyeng wonders. For in this masse & blowe bred great wonders loy lyres he hath ymagyned. Is it not well dreawied, well lyed, & rauid to haue sayd that all the accidētes of the bread, & wyne, as whytnes, rōundes, whyght, salt, sauor, moysnes, &c. & remaine there wout subiect, that is to wyte wout foundatiō & substaunce. Is not this very hardily spokē to say & they hold that they beare, & that they close the body of **Iesus**

**Christ**



Christ, all of hys heyght, all entyer, all alpyne in  
fleshe & bones thus & so, and whethet they will.

I demaunde ones again what meaneth, & wyl-  
leth thys pooze sacrificer whā he pronouñteth thys  
wordes ouer the bread sayng. This is my bo-  
dy, leupng the rest of the texte euangelicall, and  
addeth presūptuously this word, enim, sayng.  
Hoc est enim corp<sup>9</sup> meū, that is to say, for thys  
is my body, The whych worde, enim or for no-  
ne of the euangelystes dyd adde, wherein they in-  
terpyle vpon the worde of god. Yf the sayd sa-  
crafier wyl say that it is his own body that is  
hyd vnder thys whytnes & kynde of bread, it is  
certaynly a foule and a synkynge thyng. Yf he  
answer þ it is the body of Iesus Christ, wher-  
fore sayth he not than. Hoc est corpus Christi,  
that is to say thys is the body of Christe. By-  
cause it myght be vnderstande what he sayde.  
And yf he say, that he recyteth the wordes ones-  
ly, he recyteth the wordes that Iesus putforth,  
takyng them materpally, or by maner of no-  
thyng. To that I answer, that wordes taken  
materpally, (by theyr owne scholasticall doctri-  
ne) sygnifyeth nothyng.

Moreouer I aske of them, where they haue  
promes & assuraunce of god that every tyme & as  
oftē that they shall pronouñce such wordes that  
the body of Iesus christ all sodely shall descēde  
betwene theyr handes. Yf they allege this texte  
Hoc facite in cōmemoratiōem meā, that is to  
say do this in the remēbraunce of me. It is not  
answer to the purpose. For it is ryght many-  
feste þ he speaketh not there, & maketh not any  
cōmaundement that he sholde do sacrifice, but  
spake of the cōmestō & eatyng of the bred, whi-  
che ought to be done in the cōmemoratiō of the  
charite

charyte, deathe and passion of oure Lorde Je-  
su Christ in shewyng the same (as saynt Pau-  
le sayth) tyll that he come, that is to wyte opē-  
ly and manifestly at the greate day of Dome,  
and oughte not to stepe so muche at thys verbe  
substantife, *Hum es est*, that is in Englishe am  
was and is, wyllyng to conclud that he is the-  
re corporally, syth that he sayde. *Hoc est cor-  
pus meum*, thys is my bodye. For thys verbe  
substantife, albeit that it is expresse, yet pro-  
ueth he not bodily presence, but souerayne and  
spirituall, lyke as he sayde. Where as two of  
thye be gabjed together in my name, there am  
I in the myddes of them. He sayde expressely.  
In medio eorum sum. And neuertheles it is ve-  
ry certayne that he wyllyng to geue none other thyng  
ge to meanyng but hys goostly assystance, not  
personally or corporally, as these Papistes ha-  
ue preached that not onelye Jesus Christe is  
there presente really in bodye and in soule, but  
also (that more is) the angels and sayntes, and  
all the celestiall courte. Wherin they shewe en-  
tyerly the effrace of errour, wherein they be fal-  
len, and haue not somuche vnderstandyng to  
knowe that they confounde them selues. For  
lyke by theyr saynge they putte and multiplye  
the bodye of Jesus Christe in sondry places at  
ones, so muste it be than that all the Angells  
and all the sayntes of God be in dyuers places  
at ones. And yf they be so ashamed to consy-  
der it. I woulde lerne of them the texte of the  
word of God, where they fonde thys, and yf it  
were so that they haue none I deteste them as  
dreamers and cursed lyers.

And yf we byngge fouthe the .vi. chap/ter of  
saynte Johan, where as he sayth, I am the ly-  
uynge

lyuynge breade whiche is descended from hea-  
uen, yf any eate of thys breade he shall lyue e-  
ternally. And the breade that I shall gyue, for  
the lyfe of the worlde is my fleshe. Than af-  
terwarde he sayde, excepte ye shall eate of the  
fleshe of the sonne of man, and drynke hys  
bloode ye shall haue no lyfe in you. He that ea-  
teth my fleshe, and drynketh my bloode hath  
lyfe euerlastynge, and I shall reyse hym vp a-  
gayne in the laste daye. For my fleshe is very  
meate and my bloode is very drynke. And thys  
allegation I answered that in all thys Chap-  
ter Iesus Chryste manifesteth and declareth,  
hym such as he is and was, that is to wpte our  
lyfe and onely gyuer of lyfe.

Moreouer he willed to take away the fo-  
lyshe attendaunce of some pooze bynde folkes  
that folowed hym for none other thyng, but  
that they thoughte that he woulde fede them  
bodily wyth oute any more labour, bycause  
he had nourysed them by the multiplycation  
of. vi. loues, at one tyme, and of. vii. at another John. vi.  
in the Desertes. Other (as it appeareth in the Mat. xiiii  
same chapytre) esteemed hym the sonne of Dauid.  
And by thys contempned hym wythoute  
estemyng any thyng of hym but that he was  
a man, and nothyng of diuinite they know-  
lege in hym. That whiche onely deite fedyth  
and nourysyth our soules and spirites, where-  
fore bycause they shoulde not pretende any ig-  
nozaunce, and that they shold not excuse them  
of synne, he sayde vnto them. I am the lyuyn-  
g breade whiche descended from heauen. That  
is to saye, from eternyte in temporalte, by the  
onely mercy of my father wythoute merite of  
any creature. He sayde than. I am the lyuynge

bread that is descended from heuen, as yf opely he had sayd, despyse me outward asmuch as you wyl, yet am I other than ye wende, ye se the body wythoute that ye do despyse, but in the same abyde the plenytude of diuinite.

**Collo. ii.**

Therefore it foloweth, the bread that I shall geue for the lyfe of the world is my fleshe. The whych he hath greatly accomplisshed by hys deeth In the whych for to quyen vs, he hath wyllyngly gyuen hym selfe in parfyte sacrifice, offeringe hym selfe by great obedience, with a bryde's loue to hys father for oure redemption.

**Iohan. x.**

And ryght properly he calleth hys fleshe bread heauen by breade and lyuynge breade, because that he and hys father be one selfe thyng. In the whiche signification, the holy apostle cal-

**ii. Cor. xv**

leth Iesus Christe heuenly man, or otherwys he woude not be oure lyfe and nourysheynge. And lykwys as the breade is not made for it selfe but for the nourysheynge of other, also Iesus Christe the very sonne of God is made man for oure redemption and lyfe, as it is sayd Verbum caro factum est, that is to say, the word became fleshe. Ye yf that by lyuely sayth & assured & stedfaste confidence we be vnited & knyt to hym, Than the very true intelligence and ryght certaynte of this chapter is nothyng of pccorall and carnall comestion but of the spirituall comestion or eatynge that is made by a lyuely, entyred and stedfaste sayth, whiche vnyseth, encoyngateth knytteth vs to Iesus Christ, whiche causeth vs to tast hys holy worde, as hym selfe declareth in the sayd place, where as he sayth. The wordes that I speake ben spirite and lyfe, the fleshe profiteth nothyng, that is to wyte, carnall thoughtes haue no place

**Iohan. i.**

here



hereaboute, or epyther the fleshe eaten & swal-  
wed in to the hely or stomake. But it hath pro-  
pyred muche fastened on the crosse, and to the Johan. vi  
Lord God offered and sacrificed. For truly the whes be-  
selme eateth feedeth not the soule, and to say that sel corpos  
it were the fedynge of the bodye, it were to me re nescit.  
erly spoken. And it behoueth necessarily for to  
vnderstande thys chapitre, as it is abouesayd,  
yea yf it please not the aduersaries to make  
Jesus Christ a lyer for to defende theyr fanta-  
sy. The whych by the same chapitre it is lyght-  
ly and speedefully shewed, yf it please you to con-  
sider it well.

In a certayn text he sayd thus. Who so euer  
beleueth in me hath eternall lyfe, & I shall rayse  
hym vp agayne at the last daye. In the other  
texte he sayth. Who so eateth my fleshe and  
drynketh my blood hath euerlastyng lyfe, and  
I shall rayse hym vp agayne at the laste daye,  
wherin manifestly sen that by these two textes  
is simply sayd, all is one thing of the sayth and  
of thys eatyng, and who that beleueth in Jesu  
Christ, eateth and drynketh the body and blood  
of Jesu Christ. Wherby the fyrste preposition  
(That is to wyte, that who soeuer beleueth in  
Jesu Christ hath the lyfe euerlastyng) shold be  
falsyfied by thys thyng that foloweth. Verely,  
verely I say vnto you, yf ye eat not the fleshe  
of the sonne of man, and drynke not his blood  
ye shall not haue the lyfe in you, howbeit afore  
he affirmeth that who so euer beleueth in hym  
hath euerlastyng lyfe. Wherby it foloweth in  
fallably, that to eat the fleshe and to drynke  
the blood of Jesu Christ, to come to hym and  
beleue in him is one selfe thing, & there is no ma-  
nyfynge how subtyll that he be (yf he be not all  
L. 4 oute

Johan. vi

Nota

A

**Non sic  
manducant  
iniqui.**

**De eſſec.  
II. cap. vii.  
am, quidē  
heretis.**

oute of hys wyte) that can ſaye agaynſte it,  
and that it is true, howe many thouſandes of  
chyl dren, yonge adoleſcentes and other per-  
ſones hath be and ſhalbe in euerlaſtynge lyfe,  
that neuer bodily dyd eat of thys vyſible bryd,  
nor drinke of the Chalyce, and euermore the  
proceſſe is generall, when he ſayth verily I  
ſaye vnto you, yf ye eate not of the fleſhe of  
the ſonne of man, and drinke not hys bloode,  
ye ſhall not haue the lyfe in you, wherfore it is  
neceſſarye to take and vnderſtande thys texte.  
Not of the vyſible and outwarde eatynge, but  
of the invyſible eatynge, whiche is the in-  
warde ſayth.

Saynt Juſtine vnderſtode thys well whā  
in the perſone of Jeſus Chriſte and of the Je-  
wes he wrote thus. Illi putabāt erogatūris cor-  
pus ſuum. Ille dixit ſe aſſenſuris in celū, vtiq;  
integrum. Cum videritis filium hominis aſcen-  
dentem vbi erat prius certe vel tunc intelligitis  
quia non eo modo quo putatis erogat corpus  
ſuum, vel tunc intelligitis quia gratia eius non  
conſumitur morſibus. Item donec finiatur ſe-  
culum ſurſum dominus eſt, ſed tamen hic no-  
biſcum eſt veritas domini. Corpus enim in quo  
reſurrexit in vno loco oportet veritas autem e-  
ius ubiq; diſcuſa eſt. That is to ſaye. The Je-  
wes thoughte that Jeſus Chriſte wolde haue  
gyuen them hys body for to eat, and he anſwe-  
red than that he wold aſcende in to heuen hole  
and paſſyde, becauſe they ſhoulde knowe and  
vnderſtande that they ſhoulde not receyue it as  
in ſuche maner as they thoughte for hys grace  
conſumeth not by morſelles. Moreover vnto  
the ende of the worlde the Roide is aboue. But  
the trueth of the Roide remaineth here belowe  
with

wyth vs. For it behoueth that the bodye of the  
Lorde whiche is rylen be in one place. But the  
trueneth of the Lorde spredeth ouer all.

Item Fulgentius spekyng of Iesus Christ fulgenet  
wytteth thus. Absens erat in celo secundum ad Thras  
humanam substantiam cum esset in terra, et de- mi liber. ii  
relinquens terram quum ascendisset in celum.  
Secundum vero diuinam et immensam sub-  
stantiam nec celum dimittens quum de celo des-  
cendit, nec terram deserens quum ad celum ascē-  
dit. That is to saye, Chyste by hys humanne  
substaunce was absente from heauen whan he  
was in erth, and was leaupnge the erth whan  
he ascended to heauen. But by hys diuine and  
infynite substaunce he lefte not heauen, whan  
he descended from heuen, nor also lefte not the  
erth whan he ascended to heauen.

I haue alleged these two aunepēt doctours  
not for to geue auctoryte, or by them to appo-  
ue the trueneth of the Gospel (for the vertue and  
power of the worde of God dependeth not of  
any creature, neyther in heauen nor in earthe,  
and yf all the worlde were agaynst it, it remay-  
ne true euerlastyngly.) But I haue onely brou-  
ghte them to shewe that whych is sayde befoze  
is no newe thyng, as these false Antichrystes  
gyue to wyte, that allege theyr lyes dreames,  
and fantasyes, lettynge asyde as muche as in  
them is possible the holy word of god, by theyr  
gloses and traditjons, by theyr dysynctions  
lunatykenonctions after the whiche worde of  
God not wywstandynge (wyl they or not)  
all the poppe orde shalbe iuged afoze God.  
Wherby entyely to the same I do holde and  
stepe me, castynge of all that is sayde by men, in  
that whiche concerneth diuine thynges wyth-

L.iii.

out-

And hys oute euident and true auctorite of scripture als  
dicent for the whyche all Chyrsen men oughte to be  
crificill. redy to geue answer, and to saye to all  
1. Pet. iii. men that aske the them a reason of the hope,  
whyche is in them. Than sythe it is certayne  
that Iesus Chyrske, as touchynge the boode  
is in heauen lyuynge and reynynge, as saynt  
1. Pet. iii. Peter wytnesse the sayenge. It behoueth cer-  
taynly that heauen receyue hym vnto the tyme  
of restorynge of all thynges, that God hathe  
Actu. iii. spoken by the mouthe of all hys Propheces in  
the tymes paste we ought not to seke hym bo-  
dyly in anye other place vnto the tyme that he  
shewe hym selfe openly. Who that wyl not  
forsake all verpte of scripture, oughte to lyfte  
by hys harte vnto heauen wth all hys vnder-  
standynge and mynde abydynge in humble de-  
spyre, the houre that it shall please hym to trans-  
fer vs in hys reste. Not wooshyppynge here be-  
lo we in any visibill thyng, for the scripture shew-  
eth vs otherwyse.

Also Iesus Chyrske in ordeynynge hys ho-  
ly supper, and the Sacramente all hynde to  
hys dysciples sayde symply. Accipite, et man-  
ducate, that is to saye take and eate, and sayde  
not. Respiciite, adorate, þ is beholde & wooshypp.  
For neuer any of the Apostles intyced oꝝ pro-  
Math. xv uoked any to such wooshyppynge as the prie-  
stes of ydolles haue done. For whose tyranny  
it may please the lord God in hys strong hande  
to deliuer hys poore people. So be it.

And yf agayne (notwithstandynge the thyn-  
ges afoze sayde) stobornly they do reply these  
wordes of Iesus Chyrske. Hoc est corpus meum  
that is to say, this is my body to be true, to that  
I answer that there is nothyng moze true to  
that



that it be wel vnderstande of vs, for it sufficeth  
not to allege textes of holy scripture, but yf they Mat. iiii.  
be well applyed to the true knowlege of the ho-  
ly goost well expounded and tryed. Or els Da-  
than agaynst Christe holde triumphe, ye and  
false prophetes, heretiques & such folke agaynst  
the church of God wolde beare hym away.

In conclusion of thys mater it resteth that  
every one be well aduerted that all that whych  
we haue sayd in thys party, is onely for to ga-  
insay the ignorantes that do mayntene so fat  
and grosse an assistance, and bodily presence of  
Jesus Christ in the sacrament wth a multiply-  
catio such as they say, for it is not to be doub-  
ted that Jesus Christ assisteth not at hys holy  
supper of that same, but certainly by a maner  
unspeakable & vnable to be told, and vnto vs  
for the tyme incomprehensible. Of which assist-  
ce he by his grace make vs partakers. Amen.

**T**he fourthe declaration to  
vnderstande what the  
Masse is.

**T**hynke ye not my dere brethren that in  
speking agaynst the masse, that it is spo-  
ke agaynst the ordinaunce of Jesus christ  
the institutio of his holy supper. But to  
the contrary it is for to yelde and restore it into  
the purete, whych Jesus Christ by his goodnes  
hath ordeyned and instituted. For truly there  
is nothyng sayd nor done in the masse, but it is  
contrary to Jesus Christe and hys worde, the  
whych lyght is to be knowen by this declaratio.  
First this word masse is a new terme to speke Masse  
of which holy scriptures neuer made mencion  
L. iiii. The

**T**he whyche terme signifieth, all that whyche  
 is sayde and done in the same from the begyn-  
 nyng vnto the ende, compysynge ceremonies,  
 inclinations, songes, ryngynges, melodies, sen-  
 synges, lyghtes walsynges, the introite, the  
 confiteor, the kyrie, the gloria, the oration, one  
 or many, the epistle, the graduall, the prose, ala-  
 leluya, the gospel, the crede great and lytell, the  
 per omnia, the canon, the sanctus, the pater nos-  
 ter, the agnus, the post communion, the requi-  
 escat, or ita missa est. Yea & a masse is sollempnall  
 or hye or els low or dyse, one vniuersall & foral  
 folke, another petyculer, and for the fraterni-  
 ties of patronage onely, one for the ryche, wher-  
 in is mooste ryngyng, another for the poore  
 wherin is leaste ryngyng, one of the daye, a-  
 nother at pleasure, as of the trynite of the holy  
 goost, of the .v. woundes, of the crowne of thoz-  
 nes, of saynte Frauncys of saynte Austyne of  
 wyllm, of saynt George, of saynt Robert and a  
 myllyon of such sortes. One for the tyme, ano-  
 ther for the goodes. One to go a viage, another  
 to come agayn, one for bestes, of saynt Hub-  
 bert for dogs of saynte Antony for swyne and  
 hogges, of saynte Loy for houlles. &c. One for  
 the lyuyng, another for the dead, one for ma-  
 riage another for other fortunes. One of Gaus-  
 deamus, another of Requiem, one De ventre,  
 Not for another de terribilis. &c. And after as the masse  
 actyng the is suche vestymentes, is assigned. Is louers de-  
 huntynge masse. ycle by colours, and players. That is to wyte,  
 yelow for the apostles, Reade for the martyrs,  
 Grene for the confessors, whyte for the blyssing  
 Blache for the dead or the soules, and so con-  
 sequently of other. It is a dreame to thynke  
 thereof.

Now

Nowe it is so manifeste that the very blynde  
be folkes maye se that of these thynges aforesayde  
Iesus Christe neuer spake, and of it all  
ordayned nothyng. wherfore to cast away these  
fantasies of men, is not castyng away of that  
whych Iesus Christe hath instituted. And yet  
any make objection that there be good thynges  
in the masse, at the leaste as is the cypelle, the  
Gospell and the Crede, the Vater noster, and  
other lyke and oughte not thus to be dyspyled.  
To that I answeare that it suffyseth not to have  
good thynges, but they oughte to be well vled,  
and they must be applyed as they oughte to be.  
Also enchauntours hyperomancies and wytyches  
that in theyr noughtines vseth some good wordes  
that they be excused of cypme, whych a wyse  
man wold not saye, And lykewyse by the same  
purpose maye be said to excuse the masse because  
of the good wordes sayde therein, whiche greatly  
is abused and done otherwyse than the word  
of God supporteth, and that it is so, it appeareth  
clerely, whan Iesus Christe preached declared  
and shewed forth, the Gospell and his  
holy worde to euery creature. Not for to cyp  
or synge it. And yet these poore sacrificers in no  
thyng do it, cause onely they reade or synge a  
certayn gobbet. Yes and in a speche which the  
people (and them selfe, for the mooste parte) do  
not vnderstand. Albeit that saynt Paule in the  
power of God commaundeth that we shal not  
speake in the churche, that is to say, in the con-  
gregation of the faythful, but onely in a speche  
that euery one may vnderstande, or at the leaste  
afterwarde for to be expounded and declared,  
for what auayted it (alhoughe we saye good  
thynges) and speake Frenche, Dutche or Ierem

L. v.

in the

Math. xvi

1. Cor. xiii

In the presence of them that vnderstandeth it  
not and so it is to synge, rede or say the Gos-  
pell in Latyne or other wordes of God and is  
not vnderstande. what edifying cometh therof  
what institution? or what doctrine of helth is  
to the symple peopler.

Roma. i.

Quomo-  
do audiet  
absq; pre-  
dicante

Judge nowe I praye you, syth the beste of the  
masse (as they do vse it) is nought worth what  
than is the relydence. Truly it is a let of salua-  
tion. A destruction and ruyne of all goodnes, so  
fearfull (to them that knowe it) that neuer was  
none such lyke as I to declare it. St. Paul sayth  
that the gospel is the power of saluatiō to all  
beleuers, but he sayth not that for synngng of  
the gospel, to crye it, to howle it, or bere it in a  
golde boke or syluer befoze the stomacke, or in  
a towell hangynge aboute the necke (as many  
fooles esteeme) but he meneth the Gospel to be  
shewed, preached, declared, and receyued in the  
verue and power of the spirite of God. For  
asmuche as sayth (withoute the whyche none  
may be saued) cometh of hereynge.

Actu. xx.

And what thyng was there ever that hath  
put asyde the euangelizall preachynge as thys  
prowde masse. Yf saynte Paule came for to  
preache in the masse tyme, God knoweth how  
he sholde be receyued. Lyke wyse yf a pardonour  
or a berer of Rogations, or any other tryflee  
shold come, yet they wyl say to him, Make hast  
the offere is longe, & neuer theles they be agreed.  
Wherfore thinke ye that they wold do to a sim-  
ple churche persō that wold gaynsay thers abuse  
O lord god, where is the tyme þ thys seruante  
Paule conyrued & prolonged hys sermon tyll  
mydnight? And syth we be in this purpose þ we  
are, sayng that the Pope doth poynt hym selfe  
so well



so well woth the name of Saynt Peter and S.  
 Paule for to mayntene hys tyranny, where is  
 the masse that any of them both sayd. We reue  
 in the Actes of the Apostles how Saynt Paule ii. Cor. xi.  
 went from towne to towne, from on region to  
 another, in Asye, Affryke, & in Europe to then-  
 tente to exalte, preache, and shew forth the na-  
 me of Iesus Christe, trauiaylinge by lande and  
 see vnto the death for hym. And how he dyspu-  
 ted and confounded hys gaynslayers. But of the  
 masse there is no mencion made but onely, of  
 brykynge of breade, and of the holy supper of  
 Iesus Christe, the whiche by the masse is holy  
 abolyshed and set a syde. O miserable abuse.

**C**he. v. declaration is of con-  
 dryng futes that come of  
 the Masse.

**I**t is wyrtē that an yll tre can bere no good  
 fruyt wherby after þ knowledge of so much Mat. vii.  
 euyl that thys unhappy masse bryngeth to  
 vs, what fruyt may ye now know therby?  
 but error hypocrisy, ydolatre, trôpery, begy-  
 lyng, seduction, stryfe, blasphemy, malediction,  
 and abhominacion. To be shorte, it is a totall  
 dampnation and perdition. And thys I speake  
 touchynge the secreete and hyd thynges. But as  
 to the vyssible thynges of the worlde & the fleshe  
 that euermore bendeth to a bothemles pytte of  
 euyl, I shall declare som wat.

It is comynly sayd that all thynges be ma-  
 de for the lyfe and so they say, of whome Saynt  
 Paul spekeith, that theyr bely is there God, the  
 whych bely is a terrible god, where to without  
 cessyng much is offred, much pfered & sacrificid  
 notwith-  
 O peremi-  
 ni non ce-  
 lum qui  
 perit.  
 Johā. vi.  
 Phil. iii.

notwithstandynge that it tourneth all to cor-  
ruption, and that it neuer giveth reste to these  
myserable servauntes that settyth all they car-  
re to satisfye fatte and please it, as sleuthfull,  
lykerous, dyonhēnes, kermozauantes, fat calves  
fat bulles, and suche maner of swyne.

Corham.  
Corham.  
Corham.  
Mark. vii



Nowe was there neuer suche an inuention  
founde so subtylly as to lyue wythout takynge  
payne wythoute labour or thoughte, they ke-  
thyne well furnyshed for to make fatte suppes  
and to fede they fat trypes thys is. I ensure  
you a plentyous masse that byngeth forthe so  
much dealy fruyt, vnder apparence of holy-  
nes wherewith the pooze worlde is swallowed  
by and deuoured. Thyneke (I praye you) howe  
much fruyte byngeth in they synger by syn-  
ges that they name the offertory of the masse.  
These byg lubbers take no thoughte for all the  
weke to fede they rybawdye. Alas for pyte,  
howe many pooze women bereth to them that  
wherewithout they sholde fede there chyldren,  
or helpe the pooze nedye. And in dede thys ma-  
ner of offerynge came of the fyrste Churche of  
Jesus Chryste, where as the faythfull brought  
of they goodes and gaue them to the Deacon  
that was ordeyned a servaunt to the pooze, to  
dystribute to them that whyche was gyven to  
hym. But these felowes take all and kepe all,  
wherein they be open theues, for they kepe to  
them selues the goodes of the pooze, to fede  
and maynteyne they synthynges and fat bellys.  
Thys is the fyrste feulte.

Another fruyt much lyke to this, thys plens-  
tyfull masse byngeth forthe, by the whych thes-  
e worshypfull massmōgers haue gadered and  
heaped, whā vnder the shadow of longe pray-  
ers

ers they haue ransomed and deuoured the hon-  
ses of the pooze wydowes and orphans. **Mat. xxiii**  
whych pynccpally was made for foundati-  
ons of annyuerlaryes yeres myndes and yere-  
ly and dayly masses. By the whych false and  
outraggous meanes they haue obtayned and  
heppyd by ryches vnpossyble to be thought, as  
houysage, rentes, lyuelodes, possessyons, lord-  
shypes, towncs, castels, couertyes, baronnyes, **Iam secta**  
dukedomes, and that mozeouer realmes, and ris ad ra-  
pynccipalptes. Here is a Myetw tree in the erth **dicam ar-**  
ouerplanted and roted, the whych neuertheles boys possi-  
shalbe cut downe and destroyed by the swerde ta est,  
of God.

And from thys merueylous, earthly and so **Mat. iii.**  
ryche fruyte is another sponge. That is that  
these Mozne massemongers, that at the begyn-  
nyng were poozer than Coblers, haue made  
themselfe to be called maysters and lordes, and  
a boue all other haue occupped obtayned and **Luk. xi.**  
vsurped in euery place the sypste states. Than  
came they into lyberte (not of sypste) but of  
the fleshe, rebd and lyensed to all euyl. And  
mozeouer they haue exempted wythdrawe and  
seperated them selues from the obedience whi-  
che by the commaundement of God the ought  
and owe (wyl they or not) to Princes and lord-  
des. For saynte Paule wytteth thus. **Rom. xiii.**  
*Omnis anima potestatibus seperementibus subdita*  
sit. That is to saye, euery soule be subiecte to  
the hyghe powers. But the holy apostle sayde  
not. *Omnis anima laica*, that is to saye, euery  
laye mans soule, but euery soule, as was ones  
answered at a collyege of Barps by a mayster  
asse, whose nosespylles and fete ought to haue  
bene clouen, and sent to pasture.

Out

Out of all thys spring onother fruit more  
pleasur agreable, and delycious to the tendre  
and delycate gentylmen. That is, that by one  
accorde (yea, and by a comyn law made among  
thē selues) they shold lyue in mery wantonnes  
and lecherousnes, without labour or trauay  
le, for they haue be to cosse, but to play at tes  
nes, boules, tables, cardes & dyce, to leape, & danc  
ce for theyr pastym: is behoueful; but for to  
laboure fye, because they be anoynted, greased,  
and theyr pates plucked. And all this solations  
goodnes cometh of thys toly masse. O masse  
masse how getyll art thou, how louyng & pleasur  
to these folke. How can they hate? how can they  
leauē ther? how can they banyshe the, syth thou  
hast set thē in such an easy quyet & rest, to tra  
uayle nothyng at all. And þ more is yf they can  
rede a syngle masse, lyest by theyr armes & kne  
le, hauing a pozious to bable theyr matins they  
nebe none other thyng, as for booke, volumes,  
and quayres of holy scripture to serche & study.  
it forseth not, for they be not redit for þ masse  
and as for to study it is a melācolious besynes  
werynes, and anoyous not couenable for such  
ybell brastēs, that woulde lyue wythoute any  
thought & by the sweat of other mēnes faces.

O how cōtrary is St. Paul to thē. The wh  
che not wstandinge that he was an Apostle of  
Jesus christ, a bishop, but not mytred, nor ho  
ned, a doctour of verite, a doctour of the church  
not hooded, neuertheles he wrought wth hys hā  
des, & for to do so he admonisheth & desirerh every  
persō, but what haue they to do wth god or s. paul

Yet onother fruit of this masse, & thā a great  
euill I will shew as now. The fruit is great, &  
encreased, for neuer haue layed so many egges &  
hatched



hatched so many chekyns as thys masse hath  
 brought vs Mournynge poules. And what man can  
 thinke the nōber of the cockerelles þe renne after  
 harlots, as cockes after hēnes. And whā these  
 Joly louers haue layd theyr laughter & sytten  
 theyr boordes they syt in theyr tēples, signing as  
 cockes on theyr peeches, yea (& pperlyer to say)  
 deshaunt in cōtrefaite thinges, gaping cypeng, &  
 howling. So many cockes, cockerelles, & pullets  
 that is to say, of monkes, freres, nōnes, priestes  
 lay systers this fat masse hatched, & fedeth, that  
 it is wōder to beleue, and to satisfie so great a  
 nōber, it was of force necessary to buyld many  
 henhouses & nestes to lodge so many lapwyn-  
 ges. Thā nōber yf ye can all the cloysters abbas-  
 ies, priories, monasteries, temples, chanonryes  
 prebēdes, alters, portatifs, & not portatifs, and  
 such other thinges that the masse hath brought  
 forth. And vpo that, thinke a lytell I praye you  
 and ye shall perceiue what it may be, is it not wel  
 multiplied. Auarice hath wroughte a pace, as  
 wytnesse th one of theyr order named Wyllm de  
 Peraldo, in his tyme bishop of Lions in the sa-  
 me þ he hath made of vertues & vices, in the se-  
 cōde parte, in the tyle of Symony. Where as  
 he sayth, þ avarice hath found the multitude of  
 auters & the collectes of the masse, the whyche  
 thyng finally is tourned into horrible idolatry  
 For by þ meanes the poore people haue be lē-  
 ned to seke & worship god, in tēples & places ma-  
 de w mānes hande. Albert (as Eusebe saith & S.  
 Stephā allegeth) þ the most highest is not habi-  
 taut in the maner as thy wene for þ tēple of the  
 lyuyng god is the hert, the soule, & the spryite of  
 the saythfull. For the whych cause Iesus Christ  
 sayd, that the trefwe worshyppers worshypped

Gualtero  
 mus de  
 Peraldo.

Euseb.  
 Act. vii.

Iohā. iiii.

not

not the Lorde God neyther in the mountayne  
nor in Ierusalem, but in spyte and treuth. And  
therfoze sayth saynte Paule, that the saythfull  
is the habitation and temple of the holy goost.  
And also Iesus Christe wyllynge to grue con-  
solation to all saythfull people, in speakynge  
of hys father, of hym selfe and of the spirite of

**i. Cor. vi.**

**ii. Cor. vi.**

**Joh. xiiii.**

verite, whych the world can not compryse sayd  
thus. We shall come to hym, and make oure  
dwellynge wyth hym, he sayd not, that we shold  
come into a temple, or in such a place, or in such  
an aulter. But he sayd, we shold come to hym  
and make our dwellynge w hym. Wherfoze thā  
by your aduylse hath the people thus be taughte  
to renne hyther and thyder, but for to catche  
such as they byynge. And in satiable coueytors-  
nes. Certaynly I dare well saye, that the by-  
bars or watchynge theues larkynge in wood-  
des, be not to be dyede as these Antychristes, the  
whych have not alonely pylled and robbed the  
temporall goodes fro the people but haue caste  
out, and by theyr false doctryne almooste all  
the worlde oute of the waye of saluation, and  
streyed it from the Lorde God and frome all  
veryte. Here aboute we oughte not to speake,  
but onely bewayle, sob and wepe by greate do-  
loure and heuynes. And therfoze I leaue to  
speake of theyr false myracles, of theyr ydols,  
of Golde, Syluer, Stone, earthe and of woode.  
ic. Of theyr pylgrymages theyr vyages, and  
suche maners deceptes wherby the worlde is  
broughte in to a darke botomles pyt.

This is the euill that at the begynnynge of  
this vnglacynous fruyte I was in purpose to  
speake, that of all euyls it is the greatest, and  
neuer man coulde ymagyne worste. And what  
wolde

wolde ye worse, to be begynen into reprobated  
sences. To be stryken wyth so great darkenes, **He qui dē**  
that they do come and iuge the good to be yll, this masse  
and the yll to be good. All this by thys masse is bonum.  
come on the people as ye may clerely vndersta: **Eccl. v.**  
de by thys that is declared aboue

Of thys euyl aboue all other the Prophet: **Eccl. vi.**  
tes haue made mencyon whan by great thre: **Mat. xiii.**  
nynges of the euyl that was to come ouer the **Mat. xiii.**  
mylbeleuyng people, haue aforespoken the **Luce. xiii.**  
blyndnes and curlednes thereof. And is it not **Johā. xii.**  
reason that he that wyl not take and receyue **Act. xxviii**  
blyssynge that cursynge come to hym, wherby **Roma. xi.**  
pon it nederthe not to pretende or allege igno- **pca. c. viii**  
raunce, in saynge, yf there be any euyl it is o-  
nely for them that hath inuented it, and true-  
ly also for them that foloweth it. As it is wy- **Math. xv**  
ten. Yf one blynde man lede another, bothe of  
them falleth in the dyche. And therfore I praye  
euery one to beware.

**T**he vi. declaration is of the cause  
and wherfore the masse ought  
to be maynteyned.

**T**he cause is euident, syth it byngethe  
fozth so much fruite. Is it not a spring  
of fat soppes and brothe? Is it not a  
good mylche come, and who saw euer  
soche a sowe that so easly, so swetely, and so  
fastly hath so many pygges: wherfore shoulde  
they leaue it syth they fynde it so good? Truly  
wyth good ryghte they maynteyne it. For it is  
vere handsome for the bely. They haue no ne-  
de to do any thyng, & lesse for to study. What  
wyl

**Da. xliii.** wylle ye moze other cause I fynde not whered  
foze it oughte to be mayntened, but yf it be lyke  
the sacrificers of Babilō that mayntened theyr  
god Bell, bycause they were nourysched, theyr  
wyfes and small chyldren, wylth that whyche  
**Reue'asse** was offered to the sayde ydoll. But as one **Da-**  
**menda'ii** nyell chaunced thys that destroyed theyr false  
**destru-** wykes, and so were confounded. Also God  
**isse.** shall arylle, and alredye he hath reyled a **Da-**  
niell full of the spirit of verite, that shall plama-  
ly at the full gyue knowlege of the falsenes of  
the masse, so couered and closyd, and there shall  
our pooze sacryfyers be ouerthrowen.

**C**he. vii. declaration of the meanes,  
of the maner, and howe thys  
pooze masse may be  
mayntened.

**S**yth that for the causes afoze sayde the  
masse ought to be mayntened, there resteth  
but the maner, the meane, and how that  
maye be doone, for it is the chiefe of theyr  
matter. Attende here pooze sacryfyers, for ye  
haue nomoze any other refuge or socurre. And  
therfoze ye oughte to loue me well, seyng that  
I am so thoughtfull of poure besynes. Her-  
ken than well, and receyue the counsell that fo-  
loweth, for ye can neuer fynde a better for poure  
matter. Now ye muste note that in many ma-  
ners a thyng may be mayntened.

Fyrste allegynge auneyente custome, it is  
nought worth to you here about. For how best  
shyt syth. iiii. or. v. yeaes poure masse hath be  
reyled, taughte and buylded in apes toyes, and  
iuglynges whyche we se now, yet was it not  
in the



In the auntyent and fyrste churche. And therfor  
foze yf we muste allege auntyente custome, it  
is not for you, but agaynst you euerywhyte.  
Moreover in dyuine thynges, and that are by  
the ordynaunte of God contrarie custome ma-  
de by men, hath no place. And oughte not to be  
called custome, but abuse and corruption.

Secondly a thyng is mayntened by plu-  
ralitye and multytude. The whyche thyng  
maye be doone in humayne thynges onelye to  
make an ende and agremente vppon the dyf-  
ference that maye be betwene men. But suche a  
thyng can not be done, nor oughte to be done,  
in thynges stablyshed of God. For truly the ve-  
rite of God dependeth not of grete nombze  
of the wyll or fantasy of men. Wherby albest  
that ye allege great multytude of folke for your  
parte, that in this case cannot serue you, for it  
is not to purpose.

Thirde, by lyes, false vnderstandynge,  
wplynes ypotecry, keepynge good countynau-  
te, simulation, feynynge some very yll thyng  
as yf it were very good, for to maynteyne  
themselve for a tyme, wherwyth many amonge  
you, at this youre grete nede can not greatly  
arme, couer, and help youre selfe, but yet truly  
at the last it cannot warraunte you, for by pro-  
cess of tyme a thyng paynted or keyned dys-  
couered wth the wether.

Fourthly than ye shall merke and to make  
Note that in.ii. other maners a thyng is mayn-  
tained.

The one is by force, the other by ryght. wher-  
foze one of these thynges ye must chuse, aduyse  
you whych of þ two is most fyr or mete for you

D. ii.

Yt ye

Fronte  
nulla fia  
des.

Super  
omnia  
vincit be-  
ritas.  
iii. Cl. iiii.

If ye peld you to the ryghte truly your masse  
is at an ende. For fallenes pocrisly and lyeng  
dreames by ryght and veryte are caste downe.  
Than resteth nought to you but the force, why  
che is not the beste parte. So wote I not what  
to do, but that by your wycked spirite (as ye  
haue well begonne) at the force ye shall kepe  
you, and in as muche as ye maye do, stop, and  
lette the generall Councille. By thys meane ye  
maye mayntene it for a tyme. But the Lorde  
(agaynste whome ye fyghte) wyll destroy you  
at the lenghte.

O Chyisten people consyder by what mea-  
nes these gallantes maynteneth theyr besynes,  
is it not all by force. They enpryson, they de-  
stroye, they pylle, they dyue awaye, they bas-  
nythe, they burne, they slee, they drowne and  
murdre as many as they maye, as manye as  
gayn say them. By Hamles lyes also such wor-  
kers of iniquyte (bycause they dare not abyde  
the lyghte) byffame all louers of verite, whych  
is extreme malyce. To gyue golde, syluer Je-  
wels and presentes to whych they haue ha-  
ue power to mayntene them, they be diligent  
For theyr onely hope is all together in men,  
wherin manifestly appereth their vncethewing  
and approaching ruine. For curled is þat ma that  
taketh the fleshe for hys arme and hys strenghtes,  
It is sayde that all plantes whych the he-  
uonly father hath not planted shalbe rooted  
oute. That is to vnderstand as well of the wyck-  
ed, as theyr workes. Moreover it behoueth vs  
well to hope that God by hys greate goodnes  
wyll sende vs some wuertuous Ezechias or rey-  
se a treue Josias that by hyghe courage shall  
set and constitut an ordre ouer all. Than shall  
we se

Iere. xvii.

Meth. xv

we se the face of the Lorde shyne vpon vs, as  
the brighte Sonne after a derke cloudy we-  
ther. For yf the holy Sacramente that not o-  
nely representeth to vs, but also presenteth vs  
the precious body and worthy bloode of oure  
redemptour and onely sauyour Iesus Chyste,  
were kepte in the purenes. Yf the sayde holy  
and sacrate supper of Iesus where in hys sim-  
plycite well reaped forwarde, the blage of the  
same well obserued, the effyce and fruyt ther-  
of well vnderstande, the deathe and passion of  
the sauyour (by cause we wold not be vnkynd  
agayne thoughte at large the premysses pro-  
nounced and declared as it oughte to be, the  
masse so full of errymonts patysly amended  
and corected truly the poore world, the whiche  
by it is so greatly troubled and wasted, wolde  
be in rest, and frome a greate unhappynes,  
wolde retourn in to tranquylite and felycite.  
The whiche it maye please the eternall father  
to grue vs, for the reuerence and dygnyte of  
hys onely sonne mooste beste beloued hys ve-  
ry Chyste oure Lorde, to whome be perpetuall  
honoure and glory. Amen.

**C. C. G.** to the faythfull reders.

**M**ost deare brethren and frēdes, bought  
(as saynte Peter sayth) not by golde or syluer, but wryth the precious bloode of  
Iesus Chyste, suffer you not to be bought  
and solde the carryvers vnto thys daye haue  
bought and solde vs, and be ye not seruaunts  
to men, as subiectyng you to them for to dys-  
please the Lord God. But consyder your liberte  
and spirituall dignite, wherwryth God hath

i. Petri. i.

D. 11.

mad

made you free and worthy, and leaue the ser-  
uitude of thraldome of the masse and of these  
sacrificers, that putte you in ouer greate subles-  
sion, agaynste the ordynance of oure Lord,  
as here afore oure fapthfull and goode frende  
Marcor, hath full well propoled and shewed,  
as a true ensor or iuge. Wherunto I pray you  
by the name of Iesus to thynke diligently there-  
on, and exactly to iuge, as it was afore sayde  
to you in the begynnyng, wythoute hatred or  
corruption iugement. And thou reader pyncti-  
pally whiche hath the knowlege of these thyn-  
ges. Beholde howe thou mayste be excused a-  
fore God, seyng that thou assystest to the  
masse heade of all ydolatre and abhominati-  
on, as wplyng to communicate and be parta-  
ker of the table of Christe, and of Antichriste,  
or of the deuyl, and by that meanes to serue  
two contrary Lordes, whiche can not bedone,  
for it muste all to the one, or all to the other,  
not haltpng wyth bothe the fete, but as Helie  
sayd. **I. Re. xlviii** Yf the Lord be god serue hym. If Baal  
be god, folowe hym. Yf also the supper of god  
is of God, kepe it yf the masse be not true leaue  
it, not waueryng on both sydes, as folke with  
two faces, wherof saynte Paul reprovynge  
the Corynthyans that yhetwyle wolde assyste  
to eyther of them, sayde. Ye can not drynke the  
chalpce of oure Lord, and the chalpce of deuyls  
Ye can not be partakers of the table of oure  
Lord, and of the deuyls table. Wyl we pro-  
uoke the Lord to yre. And yet aboue all,  
thou myserable whiche hath cleare knowlege  
of veryte, howe dare thou procure, take and re-  
ceyue the benefices, that iustly we oughte to call  
benefices or socerps procedynge of thys soule,  
vylas



bylanous and abomynable sounge of Rome  
Thou knoweste that they be gooddes be ana-  
thema oꝝ of cursyng moze horryble thā that of  
Hierico, conquered. Thou arte not ignoraunte  
in receyvinge a Bysshopryche, abbay, cure, oꝝ  
chanonr, that thou consentest to all the abho-  
minatiōs whych be dayly done in the sayd plas-  
ces, agaynst the honour of god what excusatiō  
can thou pretende afoze God and befoze man,  
seyng that thou knowest by the worde of God  
that they be but abuses. Some wyl saye, yf I  
take not this benefice another shal have it that  
shal persecute the Christians, that shal ruffle  
with the pꝛofites therof, and that wyl gyue no  
thyng to the poore. To that I answer thou  
whyped wall, wylpfor, paynted sepulchre, and  
falle hypocryte, that thou oughte not to do in  
any wyse, for the apostle sayth, It behoueth not  
to do euyles, to thentent that there may aryse  
goodnes therby. Thā, what is he that knoweth  
not that rycheles causeth theyr possessours to  
be dāpned, by pryde, auarice, glotony, & by le-  
chery that needeth of the, as of a foule puddle.  
Thou thā that receyvest the benefices and sin-  
geth the masse, oꝝ at least wayes then cōsentest  
and assyseth them that syuge it. Be it for to ha-  
ue the cōmodite, oꝝ pꝛofyte and lyving, making  
Mort of the gospel, wylh the other in peace and  
rest. And in dyggyng and hydynge the talent of  
the lord in the meane whyle. What fouere gos-  
pell and veyte thou sayste that thou hast, thou  
arte the lesse excused. For as blynde and leder  
of the blynde, puttynge offence and slander a-  
foze thy neygbboure thou dooste not comyete  
ydolatreye onely, but causeth the other to  
doe ydolatreye, seruyng the ydell whan thou

sayst by wordes, or doest with a peece of bread  
 and saye, here is thy God, thy sauoure that  
 agayne boughte the, lyke as Aaron as than by  
 Plal. c. v. ouer greate insympte and dysobedyence wyl-  
 led to please men moze than God, And also Jes  
 reboam styed moze by ambicion and coue-  
 tylle than by ignoraunce sayde to theyr people  
 spitynge forthe a Laffe here is the God o ffe  
 raell that lede the oute of the lande of Egypt.

iii. re. xii. g  
 ii. pa. iiii a  
 iiii. Re.  
 xxiii. a.  
 iiii. Reg.  
 xviii. a  
 In orati-  
 one Ma-  
 nasse.

Alas my mooste beloued consyder in what  
 fearfull inconuenient, in what peryll and dan-  
 ger of perdition ye be, in synge before youre  
 eyes and communycatyng to suche horryble  
 blasphemies, agaynst the maiesty and goodnes  
 of God. Therfore leaue and forsaue such ido-  
 latry comynge oute of Babylon, or elles ruts  
 synge awaye euyl fro amonge pon, resist with  
 power to destroye it, as the true minister Mo-  
 ses and these true kynges Aa, Josaphat, Jo-  
 sias, Ezechias, and Manasse. But moze sone  
 by the lyuely and myghty worde of God, euen  
 as it belongeth you to do. Albeit that it is en-  
 ioynd to the prynces and gouernours to put  
 all suche ydolatre to ruyne and confusyon, by  
 all meanes that maye be. Otherwyle yf ye per-  
 ceuer thus, ye shall neuer entre into the lande  
 of promysyon, nomoze than Aaron and hys  
 dyd, but yet that moze is to be esteemed, in to the  
 realm of God, the spirituall and very lande  
 of promysyon. Into the whiche God by hys  
 grace hath drawne vs fro thys worldy E-  
 gypte lede vs by the great Moyses and myghty  
 Josue, whiche is Iesus Christ. Amen.

But because the better and hyeflyer we  
 maye knowe the blacke for the whyte, the dar-  
 kenes for the lyghte, the lye dreame fro the be-  
 site, I

ryte, I wyll reherse in an epyloge a lytel gatherynge paynted as in a table I wyll sette forth the sayde masse wyth hys colours, wherein at one syghte, the holy maye be thoughte, but not wythstandynge moze ymagyned in the harte. For in wytyng of it, and portreyng it, all quylles and penncelles woulde neuer suffice, for the hygh and infinite abuses (that in thys masse so dyspygured) therin conteyned.

**H**ere folowe certayne dampnable abuses that are in the masse, contrarye to the holy supper of Iesus Christe.

**1** For asmuche as the sayde masse is but mannes inuencion, and neuer theles commaunded, as yf it were of God. Agaynste. Deuter. xii. 8. d. Math. xv. 2. Roma. xiii. 2.

**2** That it is in suche dysguyfynge and pompe of beautes in dyuers facyons and colour to the folowynge of the Jewes and paynym. Agaynste. Luke. xx. 9. i. Peter. iii. 3. ii. Thimo. ii. c.

**3** That it is ordeined after such a sorte, that wythoute holped stone that wythoute tapres and ryngynges it oughte not to be sayde. Agaynste. Math. xxvi. c. i. Cor. xi. e.

**4** That they esteeme the same the moze worth for the persons that saye it, constitute in moost hygh office and dignite, agaynste. ii. Paral. xviii. c. Roma. ii. b.

**5** Because that they do oblations and sacrifice of it, as sacrifice Iesus Christe agayne. Agaynste.

agaynst. i. Cor. xi. e. l. Ebic. ix. g. r. e. d.

6 By the same promysynge satisfaction and remission of synnes. agaynst. I. Ioseph. ix. d. Ebic. ix. e. Act. iiii. b.

7 Because that they haue so much in the same, they false and blasphemous canon. Of the which the abuses be these.

### ¶ The abuses of the Canon.

**T**he Canon is more esteemed of them than the Gospell, for they haue defended any lay persone to reade it, agaynst. Galath. i. b.

2 It is commaunded them to reade it vppon payne of deadly synne, agaynst Deute. v. d. Prouerbi. x. a.

3 They make oblation of breade and wyne. agaynst. Ebic. ix. e. d. i. Pet. i. d.

4 They offere the sone to the father, that hath offred hym selfe. Agaynst. i. Thymothe. ii. b. Ebic. i. a.

5 They praye that they sacrifice may be accepted as the sacrifice of Abell and of Abrahā agaynst. Ebic. xii. f.

6 They esteeme as the Capernautes to eate Christe in fleshe and bones wythin the breade. agaynst. Johan. vi. a.

### ¶ After the Canon.

8 In the same they deny the article of the ascencion of Christe. Agaynst. Luke. xxiii. g. Act. i. b.

9 The preeste alone breaketh and eateth the breade. Agaynst. Luke. xxi. b. i. Cor. xi. b.



10 Of that superstitiously they make the partes of the hoste. Agaynste. Mat. xvi. c. i. Corin. xi. f.

11 Of that is sayd onely in the mornynge, and fastynge. agaynst. Mat. xvi. c. Johan. xii. a.

12 Of that it is defended to touch the bread and the chalice that the priest toucheth, against Luke. xxi. b.

13 The death of Christ is not auanced therein agaynste. i. Corin. ix. e.

14 They do the masse in commemoration of sayntes. Agaynste Luke. xxi. i. Corin. xi.

15 It is sayde for the dead. Contrary to the supper ordeyned for them alwey, Agaynst. Mat. xvi. c. i. Corin. xi. e.

16 They lyfte vp the breade and the chalice that it maye be worshypped, Agaynste Exod. xi. a.

17 For the testures and countenance that they make lyke ypocrites mōmers & tuglers worthy to be laughed at. Agaynst the Ephe. v. a.

18 Bycause that oftentimes the sacrificer is a fornicator, whose masse the selues haue defended to be herde, howbeit it is herde. agaynst i. Corin. v. c.

19 Of that one is constrained to communicate wyth the fornicator, howbeit we ought to eate wyth hym. i. Corin. v. c.

20 For that they cōferme and sauour another purgatory than the bloode of Iesus Christ that one clenseth vs. Agaynste. i. Johan. i. c. Ebr. i. a.

21 For that they celebrate as hymenayes for spluer and other temporall thynges against theyr institutions. Agaynst. Mat. x. a. Act. viii. c.

22 Because it is applyed and sayde alwey for

for beastes and thynges that be losse, as for the people, as wyllyng to heale al soozes wpyth one playster, agaynst. i. Cor. ii.

23 In that one is solempne, and hath many ceremonyes, and maners of dygnytes more than the other, agaynst. Math. xvi. c. Corin. xi. e.

14 In that the synger of the masse is called more worthy, & to haue more auctoryte than all the aungelles, than the vyrgyn Mary and saintes, agaynst, Roma. ii. b. Eph. vi. e.

25 In that, that by the vertue of the wordes they esteeme that Iesus Christe descendeth bodily into the hoste, wpyth all the court of heauen, agaynst. Luk. xxi. g. Act. i. d. Act. iii.

26 By that in so greate supersticion they kepe theyr hoodies subiectes to rottens and corruptyon, in boxes and awmerces, bearynge them at certayne tymes and dayes thoww the stretes, agaynst. Math. xvi. e. Cor. xi. e.

27 In that they retourne home as folymely wpyth the same, as they wente out therwpyth, agaynst. Cor. xiii. c. d. Col. iii. c.

28 In that the sacrefyer speaketh in secrete, ouer the breade and ouer the wyne, openly contrary to the institution of Iesus Christe. For it is euident and certayne that our Lord spake not to the breade, nor to the wyne whan he sayd take, eate, thys is my body. &c. But he spake aloud to them that were there assygent. Math. xvi.

29 In that they say & make the masse in the commemoration of aungels, and sayntes, dyrectly agaynst the intention of Iesus Christ that sayd. Hoc facite in commemorationem meam, that is to say, do ye thys in the remembraunce of me

of me.

30 In that by theyr ouer greate boldnes and pryde, or rather cursed sacrilege they gyue to the people but the one halfe of the sacramente, as yf they were but halfe Christen folke, or that Iesus Christe was not so wyle as they be whan he sayde. Bibite ex eo omnes, that is to say, drynke of it euery one. And of thys mater saynte Paule wyrttyng to the Corynthians, wrote not onely for the sacrefyers, but for all the people. i. Corint. xi.

**Y**e shall knowe many other abusions of the masse in the booke called the Cautelles or wyles of the masse. Certaynly full of cauteles, in the diuine rationall withoute reason and nothyng lesse than dyuine, in the some Angelyke, more than inhumayne and deuyllsche. In the pastorall the soules fede and nouryssh wyth thyssles, and at the pontyficall byrde of all euill wherwyth they be all holle fylled.

**T**hese be sondry fruytes of the masse that be moost comune and notable.

- 1 **M**ultitude of prebendes.
- 2 **M**ultitude of prestes.
- 3 **M**ultitude of temples and chaples.
- 4 **M**ultitude of alters.
- 5 **D**yuers oblations and offerynges.
- 6 **M**orldly ryches and pryde.
- 7 **I**dlenesse and trewandysse of the Chawen.
- 8 **M**ultitude of har'otes,
- 9 **F**ayned houres and prayers.

**Detesta-**

10 Detestable hypocrisie.

11 Deuourynge of wydowes, orphans, & the  
poore.

12 Behounsyng and destruyng of the death  
and passion of Christe.

And so consequently of the other, whyche  
are infinite.

**A**D make worse the error of the masse is  
most deadly and hurtfull as well to the  
goodes as to the persones, in asmuche as it  
seemeth to haue mooste sygne of holynes and  
goodnes, seynge that it is all execrable or  
curled. Truly the venym wherewith  
the pestilence is couered anopeth  
and greueth more grea-  
ter than that, that  
is seen open.



Itemissa est.

Amen

3. Ecdias. 4. chap.

**S**uper omnia vincit veritas.  
Above all thyng the truthe ouercometh.

**M D XLIII.**

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